3.2

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH-SCHOOL WORKERS

Margaret Tarrant

Courtesy of Medici Society of America, Boston, Mass.

FINE ARTS IN RELIGION

NOVEMBER 1926

Use the Cokesbury Attendance Card

SCRIPTURE AND NATURE AND SEASONAL SUBJECTS

Every Sunday School striving for steady growth will find these cards, **attractively printed in colors,** most helpful in connection with their attendance plans. Superintendents and teachers who have used them say they cannot be equalled for producing results among Beginners, Primary and Junior classes.

HOW THEY WORK

Each member of the Class is provided with one of the cards, and each Sunday that he is present and *on time* he is awarded a small gummed seal—a rabbit, kitten, sheep, or whatever the proper seal is for his card. Attendance on special Sundays, such as Rally Day, Easter, Christmas, Children's Day (or rainy days) may be recognized by giving two seals. At the end of the period the number of seals on the pupils cards indicate the times present, and the cards are presented to the pupils as souvenirs.

CHRIST BLESSING THE CHILDREN. NO. 22

VERY INEXPENSIVE

The cards (seven by nine inches in size) sell for thirty cents per dozen and the seals for fifteen cents per package of 100. Cards and seals for thirteen Sundays, for instance, cost about three cents per pupil! If only one new pupil is secured during the thirteen Sundays, his offerings at five cents per Sunday would pay the whole cost for a class of twenty-one. The plan is so productive and inexpensive, it should be included in the school budget. The teacher should not have to pay for it.

NOAH'S ARK. NO. 26

HOW TO ORDER

All the seasons are represented, so it is not difficult to select a timely design as well as one of interest to the children. Choose one that you think timely or best for your class. Then order one card for each pupil and a few extra cards for new pupils. (Every new pupil should be given a card with enough seals to bring his card up with the rest of the school.) Multiply the number of cards ordered by the number of Sundays you intend to use the design, and that will be the number of seals required. The seals are packed and sold 100 in a package. (Packages cannot be broken.)

This is NOT a quarterly system. These cards may be used for any period of time from one Sunday to six months.

TURKEYS. NO. 6

Designs	Seals
2. Bubbles	Soap Bubbles
3. Corn and Pumpkins	Pumpkins
4. Little Red Hen	Baby Chicks
5. Mother Duck	Goslings
6. Thanksgiving Turkey	Turkeys
7. Christmas Tree	Candles
8. Old Women in the Shoe	Children
9. Mother Cat	Kittens
10. Apple Tree	Apples
11. Cows	Calves
12. Rabbit	Bunny Rabbits
13. Collie Dog	Collie Pups

CHRISTMAS TREE NO. 7

Designs	Seals
14. Bee Hive	Bees
15. Bluebird	Bluebirds
16. Balloon Man	Balloons
17. Easter Lily	Lily Blossoms
18. Kite	Kites
21. Cherry Blossoms	Butterflies
22. Christ Blessing the Children	Children
23. Goldfish Bowl	Goldfish
25. Hollyhocks	Hollyhock Blossoms
26. Noah's Ark	Animals (Assorted)
27. Little Bo-Peep	Sheep
28. Yachting Scene	Yachts
29. Squirrel	Squirrels

Cards, 30 cents a dozen; $2.50 a 100. Seals, 15 cents per package of 100.

THE COKESBURY CRADLE ROLLS

Beautifully conceived by the artist, and exquisitely lithographed in colors, these four new designs will appeal to all mothers and children. The pendants, on which the babies' names are to be written, are very attractive, and can be replaced with new pendants with new names as children leave the Cradle Roll Department and become beginners.

Each cradle roll can be purchased completely made up, ready to hang on the wall, or in kit form, to be made up by the Cradle Roll superintendent.

Each roll, completely made up, **$2.75.** Kit form, with cradle roll, twenty pendants, ribbon, mounting board, etc., **$2.00.** Separate items: Large designs, **$1.00** each; pendants, **25 cents** per package of 20; ribbon for pendants, **35 cents;** ribbon for hanging, **15 cents;** special mounting board, **25 cents.** (In ordering mounting board mention design wanted.)

The Cradle Roll, The Baby Shoe Roll, The Baby Basket Roll, The Heart Roll In ordering, specify "make up" or "kit" wanted.

These Supplies May Be Ordered from Your Own Supply House!

Cokesbury Press **Nashville, Tenn.**

Entered as second-class matter through post office at Mount Morris, Ill., under act of March 3, 1879. Accepted for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917.

White Gifts for The King

The Ideal Giving Christmas Service

is one of the most remarkable contributions to the religious world in recent years. Let us consider for a moment the evolution of the Christmas Festival.

About fifty years ago the Christmas Celebration was a very simple service. The exercises consisted of readings from the Scripture bringing out the story of the birth of Christ, and of dignified songs such as "Joy to the World," "O Little Town of Bethlehem," etc.

Gradually new features were introduced, such as decorations in which the Christmas tree finally became the central object. Santa Claus naturally followed, and each succeeding year brought out new features until, in the effort to out-do each other, churches lost all the beauty and reverence of Christmas.

"White Gifts for the King" was a radical change from all the pomp and splendor of those days, and it was a difficult task to get churches to make the change. However, Christian thinking people began to see that "White Gifts for the King" commemorated the birth of Christ in reverence and by the giving of gifts of Self to Christ, Service to the church, and Substance to the needy.

Today this giving Christmas service is used almost universally, and churches everywhere are reaping untold blessings from "White Gifts for the King."

"Nor doth the great King regard one gift above another so long as all be white."

AT HIS THRONE

By Florence E. Wolcott

This is the 1926 pageant, one of exquisite beauty, and of living pictures of the events leading up to, and after, the Nativity. An unique candle lighting ceremony makes the giving of gifts an impressionable and beautiful scene. This pageant will be welcomed because there are but few speaking parts and the preparation is easy. **Price, 10 cents each; $1.00 per dozen.**

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By Phebe A. Curtiss

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The Bethlehem Inn
By F. W. Wolff. This service gives many suggestions for a pre-Christmas campaign in connection with the service. **Price, 25 cents each; $2.50 per doz.**

The King's Birthday
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No Room in the Inn
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The Adoration Pageant
By F. E. Davison

The Shepherd's Vision
My Mrs. H. G. Williams

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The Birthday Story
By Jessie Brown Pounds

The Christmas Pageant
By Jessie Brown Pounds

Message of Victorious Peace
By Mrs. J. L. Stacy

A Tribute of Love
E. S. Tillotson and C. H. Lowden

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Complete "White Gifts for the King," price, $1.00 per copy, is a compilation of all booklets, services, and materials published, except Selections No. 1. It is bound in full cloth, and makes a fine book to have for reference year after year. We recommend the purchase of this book first.

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No. 1234

No. 1238. A new card with a most attractive design. The sentiment is appropriate to the season. With envelopes. Size, 3½ x 5 inches. **$2.50** a hundred.

No. 1238

No. 1239. Another new card with appropriate message for Christmas. Size, 3½ x 5 inches. With envelopes. **$2.50** a hundred.

No. 1239

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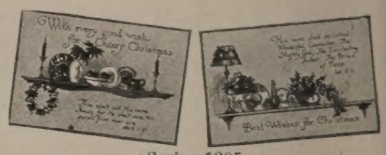
Series 1204, size 2¾ x 4 inches, is composed of four designs of both poinsettia and holly, which are always popular at Christmas time. Each card contains a Christmas Greeting together with a suitable Bible text and is gold edged. They are put up in sets of ten assorted with envelopes at **30 cents** a package.



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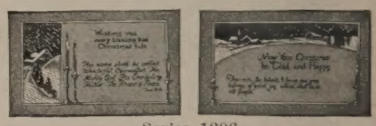
Series 1205. A set of four cards, size 2¾ x 4 inches. Gold bordered edge containing Christmas Greetings together with a Bible text that is very appropriate. Packed ten cards assorted with envelopes at **30 cents.**



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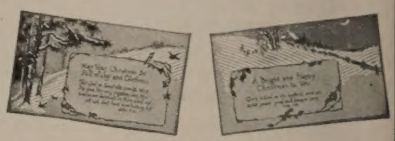
Series 1206. In this series of four designs the artist has endeavored to paint something entirely different from the ordinary Christmas cards. Each card contains a fine Christmas verse together with Bible text. Size, 3 x 5. Put up in a set of ten cards assorted with envelopes at **40 cents.**



Series 1208

Series 1208. A series of three outdoor winter scenes. Each card containing a beautiful Christmas verse together with Bible text. Size, 3 x 5. Price, **40 cents** set of ten assorted with envelopes.

No. 1027

Christmas Entertainment Invitation Postcard, No. 1027. On the top of this card there is a very splendid design of a church covered with snow. Below are four little designs which will prove very interesting to the children. **$1.25** a hundred.

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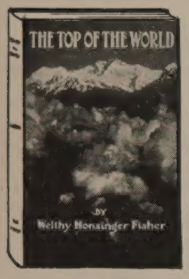

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THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

FOR CHURCH SCHOOL WORKERS

Vol. III NOVEMBER, 1926 No. II

OFFICIAL PUBLICATION OF
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
(Charter Name: International Sunday School Association)

Representing Thirty-Six Evangelical Communions and Fifty-Six State and Provincial Councils

HUGH S. MAGILL, LL.D.
General Secretary

W. EDWARD RAFFETY, Ph.D., D.D.
Editor and Manager

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DR. MAGILL CALLED TO RENDER A HIGH PUBLIC SERVICE

ON SEPTEMBER 13 a Committee, representing a large number of citizens of Illinois who are greatly distressed over the condition of political affairs in the state, called upon Dr. Magill to urge him to become an independent candidate for the United States Senate from Illinois.

Dr. Magill expressed his very deep interest in the subject but told the Committee he could not see his way clear to give up his work as General Secretary of the International Council to perform this civic service. The Committee was very persistent, and, learning of the regular meeting of the Board of Trustees of the International Council called to meet in New York City on September 29, sent representatives who appeared before the Board and presented the following petition:

> "A situation has arisen in Illinois which demands, in the judgment of a large number of citizens, that an independent candidate enter the field for the United States senatorship from this state. Various groups in different parts of the state have met without knowledge of one another to consider what can be done in the situation. There is a widespread and intense feeling that some effective protest must be made against the scandalous conditions with which, as the entire country now knows, our senatorship contest is associated. The several groups have now come together and merged their views and plans under the common conviction that the most available man in the length and breadth of the state to carry the banner of political honesty in our senatorial campaign this fall is Hugh S. Magill. We, the undersigned, therefore respectfully and urgently wish to lay before your Board the present great need of the state, and what we deem to be the duty of Mr. Magill, and ask that he be released by you to perform this high public service. If Hugh S. Magill is released for this purpose we pledge him our whole hearted support."

The above petition was signed by a number of prominent citizens of Illinois.

After carefully considering this petition and the appeal of the representatives of the Committee, the Board of Trustees took the following action:

> "VOTED—that in the interest of good citizenship we cannot withhold Dr. Magill from rendering this public service if it is his decision that he should do so, and we therefore grant the petition and release him for this service, without affecting his relation to the International Council of Religious Education as General Secretary."

It will be noted that Dr. Magill was released without affecting his relation to the International Council as General Secretary. He decided to respond to the call. If elected, it will not be necessary for him to assume his new duties for some time as the new Congress will not meet until December, 1927, unless called in special session.

JESUS CHRIST, "THE MAN EVERYBODY KNOWS"

By Charles A. Carman*

MY SUBJECT is related to the quite popular book recently written by Bruce Barton, entitled *The Man Nobody Knows*. I wonder if Mr. Barton might not be willing to agree that a more fully stated title of his book could well be "A View Nobody Has Heretofore Seen of a Man Everybody Knows." His book presents the fact that there are in Jesus of Nazareth such underlying elements of comprehensiveness, such elements of essential and therefore eternal truth that *everybody*, regardless of the limitations of his outlook or the prejudice of his personality, finds, in looking honestly at Jesus, material upon which his idealizing faculties instantly seize and claim for a personal possession. So universal are the qualities of Jesus' mind and heart that what the Apostle tried to be, all things to all men, Jesus was and always is.

What a great variety of impressions Jesus made upon His disciples and upon leaders of the ages since! Each biographer in the New Testament is impressed in his own peculiar way, giving us here a Jewish, there a Greek, here a Roman profile as he draws his sketch. Theories and philosophies of life so opposite in character as to seem almost mutually exclusive have yet been found to have sprung from that same marvelous Person who has touched the world in a thousand different places wherever it has been sensitive to good. In the days of His flesh He was the fascinating hero of the poor and rich, ignorant and educated. He could command men of both greedy and generous impulse, men of rugged bluntness like Peter and men of refined sensitiveness like John, men who could not analyse their own minds, much less understand the secret of His power, yet owned Him as Master and Lord and spent their lives to prove their profession.

In one age, Jesus becomes the center of a great controversy as to His metaphysical essence, or the inner relationship of His human and divine natures. In another age, He becomes the ideal of a band of ascetics whose chief desire was to escape from the contact of this material world. In yet another, and in many respects a glorious age, Jesus becomes the ideal of knightly valor and courage, the Hero of heroes, inspiring thousands to dare and do in the name of Purity and Honor, until the culmination was the spectacular and never-to-be-forgotten audacity of the crusades. To some, Jesus became the worker of miracles, adding a touch of "magic and superstition" to an age of ignorance. To others, He was the great Teacher of time from whose lips fell words of truth which reveal to men the secrets of eternity.

There were days when Jesus was the expression to men of the rigid justice of a stern and unrelenting God, whose will, untempered by any motives of mercy, ruled the moral universe. Jesus was the price of satisfaction paid for the outraged rule of the Divine will. In real contrast we think of those prescient days of the awakening of men to the thought of the divine mercy of God and the message of forgiveness in the symbol of the cross which sent men like William Carey in all humility but with boldness to conquer the world for Christ.

* * *

IN EVERY field of human expression, in literature, in art, as well as in religion, He who said "the field is the world," who recognized no racial barriers or social stratifications, to whom the wasteful poor and grasping rich alike were in need of a new abundance, to whom the physically weak and the spiritually sick alike were in need of a higher healing, has made a universal appeal to widely differing ages and to men of very opposite characteristics.

If all these impressions made upon men were purely intellectual, simply leading them to speculate about Jesus, the Christian religion would have long ago died out. But more significant than all that men have known about Jesus is that they have known Him as a personal friend.

I like to think of Bernard of Clairvaux, that vigorous leader of men, who dictated to emperor and pope alike, the most powerful man of his day, ecclesiastic of ecclesiastics, and yet the author of this beautiful hymn which we sing—

"Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest."

Elizabeth Stuart Phelps in the foreword of her book, *The Story of Jesus Christ*, speaks beautifully of this personal knowledge, this sense of the Master's presence. "There has come to me during the time given to the growth of this book an experience always full of wonder and charm. Often, on waking in the morning, after days of the most absorbing and affectionate study of the Great Life, the first conscious thought has been: 'Who was with me yesterday? What noble being entered this door? In what delightful, in what high society have I been?' I felt as if I had made a new, a supreme acquaintance." This "Man Everybody Knows" has been more than a mere object of speculation, He has been a Person beloved, an Ideal cherished and pursued, a Friend of the inner life.

* * *

WHEN canvassing one summer in my student days I was suddenly met at the door in response to my knock by a lady who asked me "Are you saved?" and upon my hesitation to answer promptly she said, "I know I'm saved, and you too ought to have a 'know-so' religion." Was it simply the remark of a fanatic? I have come to this conclusion, that unless I can have a knowledge that is more than historical

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fact and theological dogma, unless I can have that knowledge that is personal and intimate and vital, I have failed in that which gives the religion of Jesus its power. Somewhere I have read a definition, my memory not allowing me to give credit to its author, which says that if I know what faith in a promise is, I can know what faith in the word of God is; if I can know what faith in a remedy is, I can know what faith in salvation is; that if I know what faith in a friend is, I can know what faith in Christ is.

A young attorney came to my study the other day, who had been going through some bitter experiences of disappointment. After we had talked together for a while he left me with these fine words, "After all, pastor, our problem as Christians is to appreciate and appropriate the spirit of Jesus." The glory of Christianity is that men have not only appreciated Jesus but have appropriated Him, finding as Horace Bushnell said that "Jesus is the moral power of God upon the world." The task of the minister above all else is to help people appreciate and appropriate Jesus. He has a hundred and one other demands made upon his time and strength; but this he may not neglect, to so deconventionalize the Christ of the creeds and dogmas that He becomes real to the folks who need Him.

* * *

WHAT THINK ye of Christ, O scholar in the study, O teacher in the class room? What think ye of Christ, O toiler in the factories and in the fields? What think ye of Christ, ye children growing in our city streets? What think ye of Christ, ye men that sit at the desks of trade and direct a commerce that stretches across a continent or girdles the earth? What think ye of Christ, O Ghandi, fair flower of the orient's best spiritual culture?

If all the world's a stage, then truly all the world's a studio where men and generations are painting portraits of Christ the ideal man and the man of their ideal. For wherever the soul of man gropes for greater range of life and higher reaches of spiritual freedom; wherever man sincerely struggles to be a better expression of God's thought in creation, somewhere the matchless Christ is found to be the spiritual complement of his need, and once again we prove that He is after all, in a deep and eternal sense, "The Man Everybody Knows."

WHAT PREREQUISITES SHALL STUDENTS HAVE BEFORE TAKING COURSES IN RELIGIOUS EDUCATION?

By John W. Prince*

IT is difficult to define the scope of the problem indicated by the topic of this discussion. The duty of the speaker, according to his understanding, is better fulfilled if he succeeds in raising pertinent questions than if he attempts to deliver settled conclusions. Since this is a meeting of college professors a consideration of the prerequisites in religious education in graduate schools and theological seminaries will be excluded for the most part. A danger against which we must be forewarned is the tendency in our discussions and plans to make graduate requirements for undergraduate institutions. This danger is the more subtle since many of us were introduced to the study of religious education and trained in it in such graduate institutions.

The assumption of this topic is that certain bodies of knowledge included in the college curriculum are essential to religious education, that religious education is not an isolated discipline, but is closely allied to the subject matter of other studies and is more or less dependent upon them for method, content, and perspective. Our problem is to inquire into the breadth and depth of this dependence. It will be necessary first to state the nature and aims of religious education, for its presuppositions determine to a large extent its prerequisites.

Religious education in college is a new study. While it is firmly established in the curricula of divinity schools and most graduate schools, it is not universally included in the course of study in undergraduate institutions. To be sure, such courses are taking their place rapidly along side of other studies; but, comparatively speaking, the colleges that teach religious education are few. As a matter of fact, until quite recently many colleges, according to their catalogs, grouped almost all subjects with a religious tinge and labelled the combination "Bible," or "Bible and Religious Education," or just "Religious Education." For example, missions and comparative religions were classed by one college as religious education. It is understood that in this discussion religious education refers to a new study which has to do with the training of a leadership in Christian education for community, church, and home. Such a study has aims, methods, and a technique all its own. It does not refer to the teaching which seeks to lead college students into the knowledge and developing experience of personal and social religion. The report on "Courses and Departments of Religious Education in Colleges" by a Joint Commissoin of the Religious Education Association, and the Sunday-School Council of Evangelical Denominations, which met in March, 1921, with Professor Coe as chairman, recommended that colleges upon religious foundations offer nine courses as a minimum basis "to prepare their students for intelligent support and leadership of religious education in their home churches and communities." These courses are: Bible, Teaching Values of Bible Material, Curriculum, The Christian Religion, Educational Psychology, Introduction to the Study of Religious Education, Teaching the Christian Religion (with Observation and Practice), Organization and Administration, and History of Religious Education in America. These courses, as described by this Commission, with the exception of Bible, and The Christian Religion, are generally recognized as constituting the field of religious education in its varied aspects. This discussion has reference to such courses as these. The exceptions noted are content-courses.

Religious education, thus technically defined, is not required for graduation in many of the institutions that include it in their courses of study. In other institutions it is placed in a class with Bible, and students are required to complete a stated number of hours in either subject for the baccalaureate degree. Bible draws the larger enrollment because it is the more familiar subject and less technical. Furthermore, most of us will admit probably that religious education is not yet rigidly standardized nor able to claim for itself a generally accepted scientific method. At any rate, it is not yet a well-rounded science, although a workable technique based upon a sound investigation of the facts bearing upon its problems is being formulated rapidly. These facts give some indication of the standing of religious education in the college curriculum. They ought to be borne in mind in our discussion.

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SOME subjects prerequisite in an ideal setting cannot be required where the handicaps previously mentioned obtain. In the implications of this statement lie the roads to the solution we are after. A course of study not yet highly scientific in its nature, nor clearly standardized, in a college where it is not required for graduation is limited in its power to set up arbitrary barriers to its study. Certainly, in any case, it will be necessary to demonstrate pretty clearly that the prerequisites are really requisite to successful study of religious education. It may be necessary for us to indicate an *ad interim* policy until the subject can demand the desired recognition in the academic world. This leads logically to a further preliminary consideration.

Our conception of the aims of undergraduate courses in religious education will define still further the nature of the prerequisites to its study. Is religious education to be considered to any great extent cultural in its nature, or is a specialized vocational interest to guide the content of it? By its very nature the emphasis is overwhelmingly vocational, probably comparing more with "general" education than with any other course in our curriculum. It is dominated from the start by a practical interest, perhaps more so than any other undergraduate course. There is a tendency among students today to demand practical courses rather than theoretical. Religious education is not out of line with the trend of the times. Were such a practical interest lacking there would be little reason for crowding it into a curriculum already well-nigh bursting from the introduction of new courses since the development of modern science. The aim of religious education in colleges—and let it be understood that we are speaking of the ultimate aim and in broad terms—is to train students to be leaders in religious work of an educational character through the avenues of the Christian church, and only secondarily to lay foundations for students who in the future are planning to receive professional training in the same field. It ought to be constantly in mind that we are not aiming to train professional leaders in this field in our colleges, and that most students in our departments will not receive further training in religious education, but that their service in supporting religious education and in leading intelligently in such work in their church and community will be as laymen and will be based upon such foundations as they receive while undergraduates. The needs of this class of students ought to be uppermost in our minds. We are not substitutes for graduate schools, nor chiefly interested in preparing students for these schools, although it is our hope that many will be inspired to continue their training and become professional workers. Since only a small percentage of students will go on to graduate work the graduate school ought not to dominate the under-graduate course of study. College religious education ought, then to be less technical in its nature and more practical. It ought to be avocational rather than vocational. At the same time the training of those who will render this limited type of service ought to be as thorough and as scientific up to the limits to which it is carried as is graduate training in the same field beyond these limits. They ought to gain a philosophy of the processes of education in religion such as will guide them, lessen the dullness and routine of their work, and help them to develop resourcefulness. Their training ought to be as practical as possible and as scientific as possible.

* * *

IN THE light of the discussion thus far what prerequisites should such a selective group have before gaining admittance to religious education? What foundations are necessary for an understanding of religious education conducted on a scientific basis and yet kept practical? In general, the character of the foundation will depend upon the nature of the superstructure, upon the particular courses studied. The following suggestions are offered:

1—It seems clear that there ought to be a logical sequence of the courses within the department itself. That is, certain courses should precede others and be prerequisite to them.

2—It seems equally clear that there should be no religious education in the freshman year, but that courses common to this year leading to the baccalaureate degree are essential as a general background for all courses in religious education. *English*, *history*, *science* (preferably *zoology* or *biology*), *social science* or *economics*, and some course dealing with the *Bible*, may make up the bulk of this year.

3—It seems also clear that a course in *principles* ought to precede courses which are conducted in the light of its theories.

4—It seems equally clear that a *history of religious education* and perhaps a very general *introductory survey of religious education* might be offered before *principles*. It is but logical that a study of principles should precede a study of methods and curriculum since methods and curriculum construction are guided by certain definite principles. A study in methods should precede a study in organization and administration since methods determine particular types of organization and ways of administration. Since our aim is practical several of these studies might be pursued simultaneously, the student being left to make the proper correlation and integration.

5—Just as *principles* is the foundation of these other courses so *principles* itself rests upon and presupposes various related subjects. It is concerned primarily with the psychological, social, and religious factors that condition religious growth. It seems clear that a thorough grounding in courses that deal with these factors is essential to such a course in *principles*. It ought to be preceded by a course in *psychology* which will present a knowledge of human nature, its modifiable impulses upon which character is built, and the ways in which these vary from year to year in the life cycle and in different individuals during each age, together with a knowledge of the best conditions necessary to the growth of the individual. If the nature and needs of the child are to determine scientifically the aims and methods employed in dealing with him *psychology* is necessary. Principles ought also to be preceded by a course in *social science* such as will give the student an analysis of the outstanding phenomena of society through which human nature is expressed and about which life revolves. The child cannot be properly introduced to

My Son

I had yearned for youth, my own again,
And mourned the wasted hours of younger days,
I that had sighed for Spring, for Summer, when
The snows of Winter covered all my ways—
I that had prayed for years, for only one,
Have found that prayer answered in my son.

He is myself again, with hopes of old,
With old temptations and with old desires;
He is myself again—the clay to mold
Into the man, and all the man aspires.
Who says that youth returns to us no more?
He is as I was in the days of yore.

In my own days, in my own days of youth,
Ah, how I wished a comrade and a friend!—
To help me keep the quiet path of truth
And through temptation my own feet attend.
So shall I journey onward by his side,
His father—yea, his comrade and his guide.

I that have failed shall shape success in him,
I that have wandered, point the proper path,
I signal when the signal lights are dim,
A roof to fend him from the storms of wrath—
So shall we journey upward, I and he,
And he shall be the man I meant to be.

—*Quoted by F. H. Cheley in The Job of Being a Dad.*

society and trained in the use of the tools of civilization from the religious standpoint without such a knowledge of society. Educational aims and values change as the forms and objectives of society change. To appreciate the one the student must be acquainted with the other. And lastly, prerequisite to *principles* there should be some course or courses dealing with the *nature of religion*, its *history*, *psychology*, and *present organization*, with particular stress on the *Christian religion*. Some course or courses of this nature ought to be taken, at least contemporaneously with *principles*. It would be better where possible to have them prerequisite. Students ought to understand in its broad manifestations the Christian culture they are to teach. The representative colleges studied in the preparation of this paper require some course in *psychology* as a prerequisite to *principles*. It seems clear that courses on *social science* and *religion* ought to be made prerequisite for the same reasons. There is a danger of learning how to teach without knowing adequately what is best to teach. Some courses in *principles* endeavour in their first weeks to cover the ground in these subjects which we have designated as prerequisites. It is doubtful whether this can be done without superficiality and without robbing the course of needed time for its own distinctive work. When the student enters the course in *principles* a hasty review is all that ought to be needed; but this will be possible only where the work indicated by the review has been covered previously in course.

In summary, the courses and their prerequisites in proper sequence are:

1—Common courses of Freshman year.

2—History of Religious Education.

3—General Introduction to Religious Education.

4—Prerequisites to Principles of Religious Education:

a—Psychology.

b—Social Science.

c—Religion.

5—Principles of Religious Education.

6—Methods of Religious Education.

7—Curriculum of Religious Education.

8—Organization and Administration of Religious Education.

Such an arrangement gives ample time and opportunity for a major in this field, since *History* and *Introduction* are appropriate for sophomore year, *principles* for junior year, and *methods*, *curriculum*, and *organization* and *administration* for senior year. One of the courses, preferably *methods*, placed for the last year may be grouped with *principles* for the third year, thus forming a better background for *curriculum* and *organization* and *administration*, and not congesting the last year. The scheme here outlined is meant to be flexible and adaptable to particular situations. [*An address given at the Birmingham Convention.*]

THE WORCESTER COUNCIL READING CAMPAIGN

By L. Earl Jackson*

IT IS NOW nearly five years since the idea of a city-wide reading campaign germinated. The first community school of religion had had a worthy history of several years, but attendance had dwindled, and its doors were closed. The few faithfuls who kept alive the district Sunday-school association cast about for plans which would keep glowing the ideal of trained leadership in religious education until the time should again seem ripe for launching another city training school. Some one suggested, "Why not a reading campaign for church-school teachers and officers?"

The plan was approved and the month of April, 1922, chosen for an intensive campaign. A committee prepared a list of preferred books, including all books on religious education in the Worcester Public Library that were fairly recent and of standard quality. The city librarian was happy to cooperate, not only agreeing to place all the desired books on special shelves for the campaign period, but also ordering about twenty-five new volumes on phases of religious education which were not, in the committee's judgment, represented in the library by standard works. The enlarged list of about a hundred titles was mimeographed in sufficient quantity for all the church-school workers in the district, and sent in packages to the superintendents. Letters preceded and accompanied the book lists, outlining the purpose and rules of the campaign, and more letters were sent to "follow up," and, at the end of the month, to gather the reports from the superintendents.

The rules of the campaign were simple. A certificate would be given each church-school worker who reported two hundred fifty pages of religious educational reading during the month. The book list was not to be regarded as exhaustive, but only suggestive. Any reading would be credited which the reader regarded as an aid in his work of Christian nurture. Magazines, like "The Church School" (and, later, THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION), "Religious Education," "The Pilgrim Elementary Teacher," etc., would receive double credit, owing to the larger pages and the desirability of having workers read current magazine articles in their own field. Space was provided on which the worker could make his report to his own superintendent.

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THE RESULT of the first brief campaign was more encouraging than had been anticipated. Two hundred eighteen workers from twenty-four churches reported having read a total of about 70,000 pages of religious educational literature, and one hundred sixty-three of them received certificates at an evening session of the district convention. The requirement was purposely small in order to enlist a larger number. During the latter part of the month only a bare half-dozen books could be found upon the special shelves at the Public Library, instead of the hundred or more originally placed there. The readers testified with enthusiasm to the inspiration and helpful viewpoints and suggestions derived from their contacts with men like Coe, Kirkpatrick, James, Weigle, Hartshorne, Betts, Tralle, St. John, Bailey, Shaver, Cope, Hoben, Richardson, Gates, Gage, Athearn, Stout, Bower, Fergusson, Evans, Raffety, Forbush, Foster, Erb, Kent, Fosdick, Swain, Brown, Ellwood,—and women like Margaret Slattery, Margaret Eggleston, Frederica Beard, Elizabeth Miller, Bertha Conde, Nan F. Weeks, Lucy S. Chapin, Frances W. Danielson, Marie C. Powell, Mary E. Moxcey, and many others of equal note.

It was decided to make the campaign an annual event, occupying the three months prior to the annual district convention—February, March and April. The reading requirement was raised to five hundred pages. Reading could be done at any time during the year. A second book list, revised and enlarged, was sent in quantity to all schools that indicated a desire to cooperate. This limitation, to avoid waste, proved unwise, since it was found that schools whose superintendents neglected to reply nevertheless contained teachers who were genuinely interested in such opportunities. The total readings of the second campaign were larger, over 98,000 pages, but the number of cooperating schools was smaller. In subsequent campaigns the literature was sent to all schools.

It had also been discovered that the campaign interfered in a few churches with denominational missionary reading contests. It was decided, therefore, to credit missionary reading on the church-school campaign, if it did not exceed the reading in the general field of religious education. Neither campaign needed to suffer, and church-school workers were encouraged to extend their missionary reading.

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AT THE beginning of each campaign, the director suggested to the Public Library a list of new books needed to keep its collection up-to-date, in addition to those added through the customary channels. Reasons were given showing

*Director of Religious Education, Worcester, Mass.

INTERNATIONAL FATHER AND SON WEEK NOVEMBER 7-14

For Literature Send to the
International Council of Religious Education
5 South Wabash Avenue, Chicago
(See October number of the JOURNAL, also page 44 of this number)

e need for each book, and every book us far requested has been secured by e Library.

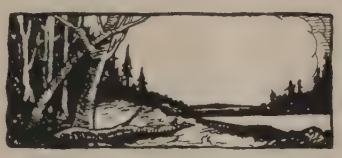
In the third campaign, a neatly printed x-page folder replaced the mimeo-aphed book lists. It was so arranged at pages one and two, containing the mpaign rules and space for the indi-dual report, could be detached and nded to the superintendent without utilating the book list on the remaining ages. The notation, "PL," indicated e books to be found in the Public ibrary. A double asterisk indicated ose just added to the collection. A ngle asterisk was placed before about venty titles which were regarded as a tting nucleus for a local church-school orkers' library. (In the latest edition, e publisher and price of these were so given.) The demands upon the ublic Library during the campaign eriod, and the superior convenience of e local church library, especially for ose workers who are too busy or not fficiently interested, make the church brary increasingly necessary. Reports f the third campaign indicated that ne hundred seventy-five workers had ead 124,000 pages, one hundred twenty-ine of them earning certificates.

* * *

AT THE close of each of the first three campaigns a modest award of five ollars' worth of books was given to the hurch school, the highest proportion of hose workers had earned reading cer-ificates. In subsequent campaigns a ingle standard book has been given to ach school, twenty-five percent of whose orkers had earned reading certificates. n the fifth campaign, concluding in May, 1926, six schools received this ward, and chose such books as E. L. haver's *Project Principle in Religious Education*, G. B. Smith's *Principles of Christian Living*, and Muriel Striebert's *Youth and the Bible*.

In the folder published for the fourth ampaign, the complete name of each uthor in the book list and the number f each book in the Public Library were ndicated, the purpose being to aid eaders in locating the books in the brary during the nine months of the ear when they are not on special shelves ut scattered in other parts of the library nder varying classifications. It may e added here that the hundred and fifty r more volumes listed on the folder are rouped under four principal topics: eligious psychology and pedagogy, gen-ral organization for religious education, epartmental studies, and materials of eligious education. (The type used in he folder was purchased outright, so hat the few changes made each year do ot require the re-setting of type for the ntire folder.)

Prior to the fifth campaign, the new Worcester Council of Religious Education, representing fifty-six Protestant churches in Worcester and vicinity, had come into being, with an enlarged program, including a Normal School of Religious Education. Some persons questioned whether the reading campaign was longer needed, now that the more intensive training agency had again become established. On the other hand, the Normal School, with an enrollment of two hundred seventy-five, many of whom were not teachers, had reached only a fraction of the city's sixteen hundred or more church-school workers. The latter thought prevailed, the Normal School textbooks were added to the book list, and the campaign was the most successful yet held. One hundred forty workers read a total of 157,292 pages, one hundred twelve of them earning certificates. A special seal was affixed to the certificate in the case of those who had read five hundred pages or more in each of the four groups of books.



The Fraternity of the Forest

IN every patch of timber you
Will always find a tree or two
That would have fallen long ago,
Borne down by wind or age or snow,
Had not another neighbor tree
Held out its arms in sympathy
And caught the tree that the storm had hurled
To earth. So, neighbors, is the world.
In every patch of timber stand
Samaritans of forest land
The birch, the maple, oak and pine,
The fir, the cedar, all in line!
In every wood unseen, unknown,
They bear their burdens of their own
And bear as well another form,
Some neighbor stricken by the storm.
Shall trees be nobler to their kind
Than men, who boast the noble mind;
Shall there exist within the wood
This great eternal brotherhood
Of oak and pine, of hill and fen,
And not within the hearts of men?
God grant that men are like to these,
And brothers brotherly as trees.
--Selected.

* * *

IT HAS been found that many persons have read a considerable amount in the course of the year, but failed to keep an accurate record thereof and could not present a report. Bookmarks have therefore been printed and distributed to the churches to facilitate the keeping of the individual worker's record. This is expected materially to improve the record for the sixth year.

A further plan is also to be used, by which churches may, for periods of four or six weeks, have the use of a selected list of ten or fifteen volumes from the Public Library, by arrangement with the campaign director. The director hopes by this method to enlist the interest of churches not yet cooperating, and of churches in the suburban sections.

The cost of promoting the campaign each year, including printing, postage, awards, etc., has ranged between thirty and fifty dollars. It is regarded by the Council of Religious Education as an excellent investment. It is easy to promote. It is adapted to all levels of intelligence. It brings inspiration and suggestion to workers often too busy to take courses in the Normal School of Religious Education while teaching church-school classes. It gives purpose and direction to vacation reading. It brings the Council near to the individual worker. It encourages the Public Library to bring thoroughly up-to-date its department of religious educational books. It provides rich material for book reviews, discussions, etc., in workers' conferences. And, best of all, it gives new courage and greater efficiency to those who lead in the strategic work of Christian nurture.

It has also been suggested that the campaign might well be extended to provide special reading courses for pastors, superintendents, and members of the church board of education, who have little, if any, special training in religious education, and to suggest books and pamphlets for parents on Christian nurture in the home. Some churches keep on display a few samples of the best recent books on religious themes and encourage members to purchase copies. And, indeed, the time ought not to be distant when every parent and church-school worker will acquire a small personal library of books on religious nurture, for neither a church nor an individual can long ignore with impunity what a writer in the Hibbert journal has termed "the moral obligation to be intelligent."

THE PARABLE OF THE PRODIGAL PARENTS

By W. S. Terrell*

BEHOLD, a certain son had two parents.

And one of these parents said unto the son: "Give us for the next ten years that portion of time and strength which we have pledged to thee."

And the son divided among them that time and strength which rightfully belongeth unto the child.

And not many days after these parents gathered all together and took their journey into a far country, and there wasted their time and strength on that which concerned not their child.

And behold there was a daughter also in that home, but her mother knew her not. For while this parent spent much time playing games, it was always with other women and never with her daughter.

And lo, she attended musicals and lectures and read books and magazines for her own entertainment and pleasure, yet she never shared them with her own daughter.

And so this parent became popular and honored throughout that whole region, for all women knew her in person or by reputation, and withal her home knew her not.

And likewise the prodigal father spent his waking moments in riotous selfishness. And he was successful in business and was saving money, but in so doing he was losing his boy. And withal he called himself a good provider. And moreover, when evening came this prodigal father spent his time with other men or at home with his face buried deep in the evening paper, while his son longed for the fellowship of a father.

And lo, after a few years there came a great famine in the souls of these parents, and they began to be in want, and to be hungry for the life that satisfies. And in their despair they joined themselves to more pleasure and they fain would have filled their souls with the real pleasures of life; but no business office, nor amusement place, nor club gave aught to them.

And when they came to themselves they said: We have made a terrible mistake; we perish with hunger for our children; we will arise and go to our children and we will say unto them: "We have sinned against heaven and home, and your young hearts; we are no more worthy to be called your parents; let us, we beseech thee, come back again to share the happy meal hour, the games at the fireside, and the comradeship of your joyous young life."

And so these parents rose up hastily and returned to their former abiding place. And while they were afar off, alas, no son ran to meet them and no daughter fell on their necks and kissed them.

And in great heartsickness they crept into the house, now dreary and untenanted, and into the room of their son. Here they had fondled him tenderly and smothered him with caresses, when he was an infant. In this room they had tucked him into bed many times and then prayed together that God would make out of him a great, strong man. And behold, his room was in great disorder and over it all were signs of revelry.

And in like manner did they enter into the room of their daughter, their first-born, the joy and the pride of their early married life. Visions of bright ribbons and dainty baby dresses were before their eyes. Alas, they found in their stead extreme clothing, salacious literature, and cigarette stubs.

And behold they were sorely grieved in their heart, and they cried out with a loud voice: "Bring instead of the best robe, the sackcloth and put it about us; no rings for our fingers, no shoes for our feet, no fatted calf for our table; let us not eat and be merry, but fast and be sad, for as parents we were alive, but are dead; were found, but are lost!"

And in that day was the scripture fulfilled which saith:

> "There was as a voice heard in Ramah,
> Weeping and great mourning,
> Rachel weeping for her children,
> And she would not be comforted, because they were not."

*Pastor Calvary Church, Syracuse, N. Y.

THE FINE ARTS IN RELIGION

By H. Augustine Smith*

THE FIVE fine arts in religion may be defined as: (1) congregational nging and the whole range of hymns, ıants and carols; (2) the special music the church, including choir, orchestra, uartet, organ, and piano; (3) worship ıd ritual—its literature, its principles construction, and its method of pro-:dure; (4) drama and pageantry for ducational and inspirational purposes, the informal and formal dramatic ıethod; (5) art pictures and architecture visual education and worship.

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CONGREGATIONAL singing is as old as the shout of the Hebrews in ıe wilderness—"For his loving-kindness ıdureth forever"; as old as the early hristian church in its first exultant ursts of song—"*Alleluia*," "*Gloria Patri*," *Kyrie eleison*"; as old as the pre-Refor-ıation folk songs about Mary and the aby Jesus, about the donkey that carried hem to Egypt, about the ball game that esus played and the garden He planted; s old as the singing of thousands in the ırly days at St. Paul's church yard, ondon, and the tumult and the shout-ıg of the Wesley meetings.

Congregational singing has languished ı these latter days. The church buys s music in the open market at so much er quartet, per soloist, per precentor, er organist; a matinee atmosphere et up by the hierarchy, with the congre-ation silenced, atrophied. There is ttle persistence these days in arousing ongregations from lethargy into zeal or singing hymns, singing mightily, nging persistently, singing into in-isputable communion with God and ellow man. Facts about hymns and ymn writers, interpretative skill, varied nd timely methodology, encourage-ients such as plenty of organ, big choral ackground, deliberate pace and leader-ip shorn of stunts, circus girations, nd personal advertising, all are needed o put congregational singing back on its et in America today.

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THE SECOND fine art, special church music, dates back to the ecclesiastical onservatories of the Egyptians; to the oir of two hundred eighty-eight Levites the Temple service under Chenaniah nd his twenty-four choral assistants; o the orchestra of four thousand instru-ents, conducted by Asaph, Heman, nd Jeduthun through the clashing of ymbals, to certain Psalms set to elabor-te music for specific choir chanting; nd to the storm, prayer, and war inter-ides or Selahs played by the orchestra. ntiphonal choirs continued through ıe early church with the chanting of salms and canticles and the new hymns the church such as the "*Gloria in excelsis*," the "*Te Deum Laudamus*," and the "Candlelight Hymn."

Later came the organ, at first noisy, elephantine, played by using fists or elbows to press down the keys, but growing in manageableness, subtlety, and tone color into the king of all instruments. Boys and men constituted the choirs for a thousand years. Not until the Reformation did women enter into church song; now evolved the oratorio, the cantata, passion music, the motet, with such shining examples as "The St. Matthew Passion," the "Creation," the "Messiah" and "Elijah."

Europe has pursued a consistent choral policy through the centuries, while America, on the other hand, has adopted anything that came to hand; for example the professional quartet from European opera circles to take the place of well schooled New York chorus choirs. (This was in the early seventies). A symphony band of players is little better than a concert performance and leads nowhere in worship. The high school orchestra or band ("our boys and girls"), good in tone, in precision, in expression, are unskilled in the selection and adaptation of music to purposes of worship. Witness a Sunday night music "fest" beginning with "Follow the Swallow" and closing with "Lady, be Good!"

Special music in church and church school rarely moves beyond "performance," seldom being an act of worship, worship for those actively singing, worship for those silently participating. Hebrew orchestras and choirs experienced it for when the instruments were as one and the voices were as one and the house was filled with smoke, then was God manifest.

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WORSHIP and ritual in their varied and elaborate rites have grown from comparatively few and simple first forms. What wide variety in the candlelighting service of the Greek and Russian churches in the elevation of host and chalice in the Roman communion, in the *Kol Nidrei* of the Hebrew Passover service, in the Anglican even song, in the *Credo* and other forms of belief chanted in Lutheran churches, in the drum and tambourine accompaniment to prayer and praise of the Salvation Army, and in the Christian Science reader—all of these rites and more attest the unity of all ecclesiastical bodies in the search after outer forms as natural and exalted expressions of the inner flame.

Shall we have more time for worship or less, congregational participation or the priesthood only, incense, lights, crucifix, altar, vestments, processional, baptistry, offertory? And out of these are we to construct a norm—a model service of worship for Sunday morning and Sunday evening, and graded worship for childhood and youth in the church school?

The mystic is too little with us in these days of provings and experimentation. The mechanician is in the chair of the mighty. A blue print or a survey misses the curved line and the peak of sublimity in all true worship. Worship is less metronomic, more rhapsodical. It cannot be accurately charted; it is too fluid, too elusive, too mercurial. For example, how far may graded worship dip into the field of the known, the experienced, the aspired to, and still be justified as furnishings for future use (memory urge)?

Who may tell us anywhere, anytime, how long congregational inertia may persist at the portals of worship—two minutes, five minutes, ten minutes—until the "ice is broken," the congregation organized, social unity established, the movement toward God-consciousness started. Furthermore childhood and youth worship differently with every day of the year, every mood of weather, every place of meeting. Baffling is this variable in worship.

Doubtless the crying need in the field of worship is the energizing of lifeless forms, of monotonous singing, reading, and praying. "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

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DRAMA, the fourth of the fine arts, and art pictures and architecture, the fifth of the art sisterhood, have been allied with religion from the beginning. "Thou shalt not make any graven image" was literally interpreted by the Hebrew and so he left no records on stone. But Egyptians and Assyrians did write deep and full, followed by the Roman with his carved and illuminated triumphal arches. Flowing drama was early used as in the dancing—out of the course of the stars in the worship of Isis and Osiris, in the Agape of the early church, and by the Flagellants and carollers in their combined song and action during pre-Reformation days.

What a galaxy of men have glorified the church through mural decoration, stained glass window, painting and frescoes. And the musicians through their masses, motets, cantatas and oratorios have served the mother church with every iota of time and strength. Fra Angelico, Raphael, Michael Angelo, Palestrina, Bach, the *Schola Cantorum*, St. Thomas Church, all attest the grip of the church on her master workmen.

The church and church school are seriously turning to pictures as in days of old, brightening up dark corridors, illuminating the lesson material by art masterpiece, traveling to Palestine and other lands by means of graph and stereograph. Appetites, voracious for Andy Gump and Mutt and Jeff, will continue so until Sunday supplements succumb to the immortal art of Titian, Rembrandt, Correggio, Von Uhde, L'Her-

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mitte, and Burne-Jones, or such intermediaries as Margaret Tarrant, Jessie Wilcox Smith, William Ladd Taylor, and Violet Oakley.

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THE FIVE fine arts are for such a day as this. They are new energies directed against crass materialism, against emotional orgies of flaming youth, against collegiate cynicism.

This sisterhood bids for academic recognition. Not until this is granted can master workmen be recruited in number and quality for the churches seeking art leadership today. The arts provide stern intellectual stuff with which to wrestle. It is quite possible to organize curriculum, areas of research and methods of procedure that will satisfy the demands of the most exacting graduate committees. Here then is a new field for the working up of a "case" with judicial rather than dogmatic findings. Following are subjects of A. M. theses which have been accepted by certain universities in the field of the fine arts: "The study of comparative religions in hymns," "Hymns as proselyting agencies, or the didactic and argumentative in the hymns of all ages," "The prophylactic and therapeutic values of music," "The derivation of hymn tunes from Gregorian tones, folk songs, cantata, oratorio, opera, sonata, symphony, and lieder," "Religious music *per se*, or the ethical and spiritual values in melody, rhythm, harmony, and tonal dynamics."

* * *

THE fine arts in religion are being used in thousands of churches and church schools today, continuously, attractively, spiritually: (1) To strengthen, vitalize and popularize the Sunday night church service and young people's worship; (2) to adequately observe the festival days and periods of the church year, such as Christmas, Lent, Good Friday, Easter, Whitsunday, Armistice Day, Thanksgiving; (3) to project an atmosphere of worship throughout all class room instruction in the church school; (4) to build the city of God on earth, here and now, with the church and the church school a radiant center of genuine religion, flowing full and free, a spiritual shrine for hungry souls; (5) to furnish flaming youth a challenging task and so attractive and compelling as to vie with the glamour of the great white way and the enchantments of the open road and a high powered car; (6) to develop and temper the emotional life of high school and college youth, either undeveloped or running wild because academic minds are indifferent to other than intellectual furnishings; (7) to revive congregational singing and worship to the point of spiritual rapture and self surrender for every communicant in every service of worship; (8) to gear into the choral and orchestral renaissance in schools, colleges, and universities through the organization and administration of these same youth into choral and orchestral units for the interpretation of exalted religious music under the finest drill masters; (10) to bring good will and peace not only among nations but among differing religious faiths, for the arts are the voice of the eternal God, calling all to understanding and fellowship.

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THE fine arts should be used in happy blend, in synthetic balance, in varied and interesting sequence. On the first Sunday evening of every month (September to June inclusive) should be featured a half hour hymn festival, with all musical forces present, such as the regular choir, the second or antiphonal choir, orchestra, organ, piano, soloists, and the chorister or minister as leader. This hymn service may color the entire hour of worship, with the organist playing variations on hymn tunes as his prelude, followed by the call to worship (some hymn), the doxologic response of the congregation ("Praise God From Whom All Blessings Flow" or "To the Great Three in One," or "Honor, Glory, Might, and Merit Thine Shall Ever Be," or the *"Gloria Patri"*), followed by a hymn, responsive reading, the congregation reading the stanzas of a hymn alternately with the minister's Scripture passage out of which each stanza grows. The prayer (congregational or pastoral) may be entirely from hymns: "O God, Thy world is sweet with prayer, the breath of Christ is in the air. For the beauty of each hour, of the day and of the night; hill and vale and tree and flower, sun and moon and stars of light, we give Thee thanks, Almighty Father, heavenly King. Bless us with Thy blessing, answer in love Thy children's supplication. Daily our lives would show weakness made strong, toilsome and gloomy ways brightened with song; some deeds of kindness done, some souls by patience won. O Lord and Master of us all, whate'er our name or sign, we own Thy sway, we hear Thy call, we test our lives by Thine. Amen." The choir will follow with a hymn anthem like Shelley's "The King of Love my Shepherd Is" or "Hark, Hark my Soul," or Parker's "In Heavenly Love Abiding," or Macfarlane's "Angel Voices Ever Singing." There should be room somewhere in the service for two hymn singing periods, when illuminating facts about hymns, their history, biography, interpretation, will make them live.

After the sermon, which may or may not be on some hymn, there should follow the closing visual or dramatic feature, such as singing of hymns from stereopticon slides or the dramatization of "Coming, Coming, Yes They Are," or "Gather Us In, Thou Love That Fillest All" or "Forward Through the Ages, in Unbroken Line." The organ will close the service as it began, with hymn tune material, followed by the choral benediction, sung by all, "Saviour Again to Thy Dear Name We Raise."

Following are hymn festival subjects and methodology for nine following months: The International Hymn Book or Christian Hymns From Many Lands (in costume and in original languages where possible); Twenty Centuries of Christian Song or one hymn from each century of the Christian era (congregation, choir, organ, brass quartet, violin, male quartet); Swing Low, Sweet Chariot," or Spiritual Folk songs of the north and south (antiphonal evening); Songs in the Night and songs of Tragedy (hymn stories), Carolling and antiphonal singing, with two church choirs, two congregational choirs, soloists, organ, trumpet, and with Christmas and Easter refrains or musical themes running through the evening; Marching Songs of the church, featuring processionals with palms, stars, trumpets, and bells; Interpretation of hymns or singing fast and slow, loud and soft, unison and parts, choir and congregation; Great rises in world history—the Lisbon earthquake, the fire in London,

Tarrant: "All Things Bright and Beautiful"

(See Cover Picture)

An Interpretation by
Charles Arthur Boyd

A picture *of* children and *for* children by a lover of children. Worthy of a place in the room of "Everychild," and on the walls of the beginners and primary rooms of our churches.

"All things were made through Him; and without Him was not anything made that hath been made."

Rightly, then, the artist has placed Him in the very center of this wonderful picture. Cherubs above, children below, in the presence of Him who is Lord of all. Flowers, birds, butterflies, and all things bright and beautiful "bow" before Him, for He "made them all."

Again and again comes the eye to that central figure, the young, radiant Christ with hands uplifted in blessing.

And He, the Creator of "all things," the radiant Christ, is waiting to welcome and bless *all* the children of *all* the lands.

e Corn Laws, The Roaring Forties, e Battle of Tours, Queen Victoria's iamond Jubilee—as revealed in hymns. With the dates set, the subjects astered, and the programs worked out detail; with musical forces ready for tion, with hymn books and other inted material distributed, let John esley's singing rules then be followed:) Sing all (do not omit stanzas that are tal to sense and devotion. Be no andal, no mal-practitioner on sensitive, nivering, soulful hymns.) (2) Sing stily and with good courage; keep going the end of each stanza (no retards) at the hymn may move forward with creasing fervor, pace, and stamina to glowing end. (3) Sing musically, not nison alone but soprano, alto, tenor and ass, and do so without slurring *ad infinitum* in the camp meeting style of assaging every note, fore and aft, and bobogganing up and down the scale, but ng clean, staccato, on the key, neat and labaster. (4) Sing modestly and oughtfully, from the nostrils up, not om the nostrils down; think nouns, erbs, adjectives and adverbs; note the llowing images, pictures and themes as ney rapidly pass in review. (5) Sing ocially, sharing your book, tempering our voice and pace to the other man's, ever critical of any one's lifting his or er voice. (6) Sing spiritually and with n "eye to God in all you do."

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THE second Sunday night of each month may be designated "choir ight" or special church music night, ith the choirs, orchestra, soloists and rganist sponsors for the program, but ith the congregation actively participatng in choral refrains, responses and in mple anthems like "Lovely Appear" r the "Largo" (Handel) or "The Lost hord," or parts of the "Hallelujah horus." Choir nights may feature antatas and motets like Gounod's Gallia," Mendelssohn's "Forty-second salm," or Nathanael Dett's "Chariot ubilee," or composer nights—a "Mendelssohn Evening," a "Russian Church Iusic" program, a "Gounod Evening," r historical and liturgical subject matter ke "The Open Road and the Wandering f Ancient Peoples," "Home Keeping Iearts are Happiest." "The Voice of he Sea and the Winds of Heaven," "The Way of Green Pastures," and the "Gateay to Good Will."

All choral programs require careful andling to take them out of the enterainment class and over into genuine orship. All singers should be conserated to their tasks by the "laying on f hands," by frequent prayer, and by recisions of seating, attendance, beavior, and vestments. Congregations eed like preparation and very definite dvice as to the function of the choir, hich is to sing *with* the congregation, o sing *for* the congregation (vicariously), nd to sing *to* the congregation in exortation.

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THE third Sunday night of each month will feature ritual and worship with large share of participation going to he audience. It is the "high church" ight with responsive readings, unison music themes, cycles of two and three hymns sung antiphonally, five minute pantomimes or dramatic action, and special music of the highest order—all fitting into a consummate whole and reaching a supreme moment somewhere in the half hour of procedure. These Sunday night worship programs have already proved their value on such subjects as "Souls of the Righteous in the Hand of God," (Commemorating Lincoln, Washington or Horace Mann), "Marching Songs of the Church" with ritual symbols, "The Immortality of Great Deeds," "In Christ There is no East or West," and "Thanksgiving in Many Lands and Many Ages." Special dedicatory services are being widely used such as The Consecration of Musicians, The Formal Dedication of a Parish House or Religious Education Building, The Commissioning of Teachers and Administrators of Religious Education, The Dedication of Hymn Books, The Unveiling of Pictures and The Dedication or Re-Dedication of the Home. Special printed forms are ordinarily needed for this fine arts night, but with mimeograph or multograph available, this extra expense should not be heavy. Congregations take delight in participating in the more elaborate rites, so long as their parts are clearly printed, interesting, and challenging the best that is in them.

In the conduct of worship there is ever the problem of priesthood, of anointed leadership. Committees of ten and fifteen may build the program, but not one in ten is endowed to lead others in communion with God. What are these rare priestly qualities but poise, intensity, spiritual mindedness, mastery of others, atmospheric sensitiveness, alertness, good voice, and plain manner, command of silent moments and areas. Never the cheer leader and the pep promoter! Worship is dependent on the sister arts—music, picture, dramatic movement. In fact it seldom moves alone.

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THE fourth fine art of drama is the chief builder of Sunday night audiences—drama sermons, missionary pageants, Bible plays, Christmas and Easter pageants—all help to build interest in the church and hold it there. Too much is attempted along dramatic lines for this very reason. Drama is, therefore, often out at the knees, dishevelled, and utterly disconsolate. It is being shelved in many a church and in many a training school and summer camp. There are other reasons besides poor production; the producer is not a master of men, an economizer of time, a tremendous driver while at it, a strict disciplinarian, a prophet in every sense of the word. There is no organization, no discipline, no educative ideal; rehearsals begin any time and are more often social pleasantries than exacting drill hours. No one has studied the blue prints beforehand or entrances and exits, size of apron, up-stage assets and lighting; how therefore can rehearsals go forward except as experiments in what should be done at the next and the next rehearsals? Ninety per cent of all pageant and play rehearsals are miserable failures. Why therefore should we countenance time lavishly spent on drama production when other classes and studies suffer, and a disarranged horarium and a packed house are about all we salvage out of the average dramatic production? Genuinely trained pageant masters are needed today to set drama high up, with educational rehearsals, and with the studious working out of costuming, lighting and music, and a finished production.

With right leadership the fourth Sunday evening of every month should be made drama night, two of the ten months going to Christmas and Easter pageants of large proportions, three months going into Bible plays (one or two act) by the dramatic club of the church, and the remaining five drama sermons or dramatized hymns or dramatic ritual and pantomime. It is possible to call on the church choir for a dramatic rendering of a cantata for at least two of the ten productions. Mendelssohn's oratorio "Elijah" becomes a magnificent and memorable production when dramatized, as also Dudley Buck's "Coming of the King" for Christmas, or for week night Sullivan's "Golden Legend," or Coleridge Taylor's "Hiawatha's Wedding Feast" or Bessie Whiteley's "Hiawatha's Childhood." The "Dream of Mary," a cantata by Horatio Parker, carries full instructions for dramatization as does Rutland Boughton's Choral Drama, "Bethlehem" (the Libretto adapted from the Coventry Nativity Play).

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THE fifth fine art of pictures occupies the fifth Sunday night (when there is one) or relieves the dramatic tension

of the drama night (fourth Sunday night). There are undreamed of possibilities in the so-called "Symphony of Music, Pictures and Color," which is a worship thirty minutes of finest colored stereopticon slides, with musical accompaniment, the spoken word, congregational participation, Biblical and extra-Biblical material, etc. The time schedules on this program differ radically from educational slide programs (which stereopticon programs ordinarily are). A slide for instruction may be left on the screen from two to five minutes; fifteen slides in thirty minutes is good traveling. But in worship programs through slides, the educative, controversial, symbolic slide is not used at all. The movement is fast, the appeal is to the heart, to the emotions, through color, through plain, simple pictures of arrested action, and through all types of music such as hymns on the screen, solo voice, organ color, muted violins, far off quartet singing. Here time schedules are very different—three and four slides per minute are not too fast, sixty in twenty to thirty minutes constitutes good timing. Mechanics of operation must be perfect, with no extraneous noises, no flicker of light, no uncertainty in feeding slides, no delay in musicians picking up their cues or knowing just when to stop. Every line of beauty must be present, every perfection of detail. When this happens then the stereopticon picture program on the "Life of Christ" or the "Seven Words on the Cross," or "Marching with the Heroes" becomes an unforgettable half hour. There is genuine evangelism in this type of program. Steps are now being taken to build these master symphonies of music, picture and color for churches and church schools. It will take $100,000 to start the ball rolling. Rare and inaccessible pictures must be secured, colors such as few of us have dreamed of must be the color for every slide. Printed booklets and programs with text for the reader, instructions for the operator, choir music, organ music, congregational hymns, solo strains, also the lighting and placing of the choir, the use of electrical baton, the secret signal system from leader's stand to the stereopticon, all these worked out details will make fool-proof this new type of worship picture program.

Some subjects now being evolved in the laboratories are "The Nativity Symphony," "*Hosanna, Consummatum Est* and Alleluia or The Last Week of our Lord's Life," "The Invitations of Jesus," "The Manhood of the Master," "The Coming of the King" in combined drama and pictures.

The church school can and will use the Sunday night fine arts programs with success on her special days, in her merger services with the church, and in her graduation and dedication acts and ceremonies. The week-day schools of religion and the daily vacation Bible schools will find rare and delightful programs in these fine arts. Already the fine arts are being used in Nanking, Pekin, Tokyo, Singapore, Manilla, Honolulu, Melbourne, and in hundreds of American and European cities and in thousands of American churches and church schools. This article is not, therefore, the presentation of a brand new cause; it is a plea for consideration of and experimentation with the five fine arts in religion, to redeem human life, to teach Jesus' way of living, to bring heaven to earth and all to heaven who truly follow the Master of all Beauty.

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THE BIRMINGHAM FINE ARTS PROGRAMS

Charles Arthur Boyd, who reports the "Fine Arts" at Birmingham International Sunday-School Convention, is Michigan pastor, and a recognized specialist in this field. He was Prof. Smith's capable assistant at the Convention.

THE desirability of the combination of great crowds, real enthusiasm, the finest music with genuine worship as an outstanding feature of a great convention has long been recognized as an ideal. But it has seldom been realized. The very size of a convention like the recent one of the International Council of Religious Education at Birmingham compels the holding of the main convention sessions in an auditorium which was not built for worship. The surroundings which help so materially in the creation of the "worship atmosphere" were not available. There was not even a pipe organ to lend a note of churchliness to the music. Yet the leadership of Prof. H. Augustine Smith, of Boston, demonstrated to the thousands of delegates at Birmingham that the combination mentioned above was not only desirable and possible, but entirely practicable.

Each of the evening programs in the Birmingham convention was opened with a Fine Arts Program which was a remarkable synthetizing of hearty congregational participation, the highest type of choir music and fine instrumental leadership.

To a majority of those who attended this convention these evening programs were both a revelation and a challenge. A revelation of the possibilities of great music to lift the soul on the wings of worship into the very presence of God Himself. In a perfectly bare auditorium, entirely without decorations, save the convention motto, "Building Together a Christian Citizenship," it was demonstrated night after night for an entire week the possibility of united worship through music, poetry, Scripture readings, and prayers. It came to these religious educational leaders from all sections of North America as a mighty challenge. As they contrasted the dignity, beauty, genuinely "fine art" of these programs with the all-too-common "hurrah-boys-everybody-sing-as-loud-as-you-can" type of musical introduction to the average Sunday-school session in many churches, they could not help but feel the challenge of the better way.

"Praise Waiteth for Thee"

SIGNIFICANT indeed was the choice of the phrase above, as the theme of the first of these fine arts programs.

The first moments of any great convention are vitally important. They are the culmination and climax of many months of planning, study, and work on the part of many widely scattered individuals. And it ought always to be true of all great religious conventions that the opening moments should be moments of sincere and genuine praise to God, of united and true worship.

But in some conventions those opening moments have been marred by much running to and fro, much confusion and conversation among the leaders on the platform, much noise by late-arriving delegations; over-much ostentatious display of banners and shouting of slogans.

Not so at Birmingham! On time to the minute (for these fine arts programs were conducted on the fine art of being on time) the curtain was raised, revealing the convention choir, of nearly two hundred of Birmingham's finest singers, pianists and trumpeters, in their places, ready to sound the key-note of the convention in the opening word of praise.

With true dignity, worthy of so important an occasion, the convention President, Dr. William O. Thompson, President-Emeritus of Ohio State University, called the convention to order and introduced Prof. Smith. Without a moment of wasted time, and with only a word or two of explanation and reference to the printed program and the service to be used, Prof. Smith led that great congregation in the opening words of adoration and praise to God.

From north and south, from east and west they had come, that throng of folks interested in religious education in all its many phases, and now, at the very beginning of their week of study and discussion, and of inspiration, their voices were lifted unitedly in praise and worship:

Millais: The Boyhood of Raleigh
Courtesy of the Medici Society of America, Boston, Mass.

MILLAIS: THE BOYHOOD OF RALEIGH

An Interpretation by Mark Denham

MATCHLESS story teller. Spellbound audience.

A story teller lost in his art. Weird, wonderful stories of far-away seas, lands, peoples. Tan of the sea is on him. Lure of the sea is in him. Look at his right hand. Look at his left.. Toes tense. Leg, arm, and body muscles taut. Tell tales of a great story teller. He is living, gloriously living his story. How little he knew of the long, long reach of his story telling.

What an audience! No wandering, no wiggling. Enrapt attention. Hatless, motionless, timeless listening. Present in body. Absent in mind. Sailing the seas of the sailor's imagination. Home again, some day. Yes, but never the same.

Whence came Raleigh, the vivid historian and wise philosopher, the adventurous explorer and daring diplomat? Did Oxford make him, or Huguenots, or war, or government? All of these, and none. It was an obscure sailor.

Even so the humblest, remotest church-school teacher may project his personality to the ends of the earth. Millais' sailor did. So can you.

"Holy, holy, holy, is the Lord God, the Almighty,
Which was, and which is, and which is to come.
Great and marvellous are thy works,
O Lord God, the Almighty;
Righteous and true are thy ways, thou King of the ages.
Who shall not fear thee, O Lord, and glorify thy name?
For thou only art holy."

And then, without the usual interruption of announcing a number, and a frenzied turning of pages in the effort to find it, with just a signal to the choir and the instruments, the choir led the congregation in the first music of the convention. And that first music was, significantly enough, that beautiful chorus, wonderful in its possibilities when sung with true expression:

"Holy, holy holy, Lord God of hosts,
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high. Amen."

What more significant expression of worship in music could have been chosen? Again the voices of the great throng are lifted in a unison-ascription of praise; this time in these great words of tribute to the "Lamb that was slain," spoken by the "angels and the living creatures round about the throne." And, appropriately, the Gloria Patri and the Doxology followed.

* * *

THE FINE art of choir music had a large place in these worship programs. And it was, as this fine art ought always to be, (but alas, frequently is not) a demonstration of *worship through music*, not an exhibition of vocal gymnastics.

Fitting in most appropriately to the theme of that first evening came the words of Psalm one hundred fifty, sung by the convention choir to the melodious music of Casar Frank. Not the easiest nor the simplest of choir music, but beautifully rendered by the trained singers of this choir, it made a deep impression on the audience. Truly illustrative of the ideal of dignity in congregational worship through music was that hymn of Isaac Watts, "O God, Our Help in Ages Past."

The thought of the service introduced and emphasized the significant motto of the convention, "Building Together a Christian Citizenship," through a quotation from Ruskin,

"When we build, let us think that we build forever.
Let it not be for present delight, nor for present use alone";

and a most interesting modern hymn by J. B. Hingeley, "Come, Master Workman, Work With Us."

Another anthem by the convention choir, "Glorious Forever," by Rachmaninoff, introduced the "Service of Consecration," which was a unique combination of Scripture appeals and choral responses, not by the choir alone, but by the choir and congregation.

Impressive in the extreme were the familiar words and melody of "Just as I Am," "Break Thou the Bread of Life," and "I Need Thy Presence Every Passing Hour," when sung softly and thoughtfully after such Scripture appeals as "Seek ye the Lord while He may be found," "I am the bread of life," and "Let not your heart be troubled."

So the great convention opened with a key-note of praise, trust, and confident "building together."

Variety in Worship

ONE OF the joys of these fine arts programs was the remarkable variety of them. While, in a way, the program of each evening followed more or less closely the plan and outline of the first one (given above in detail), there was not only a change of theme each evening, but also a variety in the working out of the plan.

The themes around which the services were built were as follows:

"Praise Waiteth for Thee"
"The Immortality of Great Deeds"
"Palm Sunday, Good Friday, Easter"
"Christ in the Heart and His Love in the Nation"
"Commemoration Service"
"Youth and the New Day"
"Let Good Will Reign Through All the World."

There was a variety in the musical leadership from night to night. On three of the evenings the convention choir led; one evening a high school festival chorus of five hundred singers made a good impression; another evening a group of negro singers delighted the audience with their "spirituals"; on the pageant evening a pageant chorus of young people from Birmingham-Southern College sang accompaniments for the pageant scenes; on young people's night the high school band helped swell the volume of sound; and, last but not least, a rainbow chorus of junior boys and girls from the Sunday schools of Birmingham helped to make the Sunday afternoon service memorable.

Patriotism, commemoration of the past, the challenge of the new day, the great festival days of the church, and the glory of world-wide good will, these themes lent variety to these services which helped to make them one of the outstanding features of the convention.

Behind the Scenes

A CASUAL observer might wonder what is the secret of the power and impressiveness of these fine arts programs.

Was it the crowd? Was it the leadership? Even with smaller numbers and less efficient leadership, ought we not to get results in general worship together, a little more after the style of Birmingham, the same in kind, even if not in degree? Partly, if not chiefly, because we're not willing to pay the price the Birmingham leadership paid the price of thoughtful attention to every little detail. However much we may deplore it, there is a mechanics to worship, as to practically everything else. And in our ordinary services, we pay all too little attention to those important details. One thing that helped at Birmingham in all those fine arts programs was that all the material was there, ready, in the hands of both choir and congregation. Through the courtesy of the Century Company, all these special *Services of Worship*, complete to the last detail, were bound in the program, as was also the hymnal of the convention, sixty-one hymns (forty-seven of them with both words and music). And as every registered delegate received the program with his registration, there was no question about the "supply of hymn books."

The choirs were plentifully supplied with copies of the anthems, and they were all in their places (both choir and copies) *before* the services began. No late comers, and no whispered requests for music, or uncomfortable sharing of music with one's neighbor.

Training

THE training of those who were to participate in the leadership was another factor in the success of these services of worship. Not only did these hundreds of singers (nearly one thousand five hundred in all) give the evenings of the convention week. but most of them gave from two to four evenings or afternoons of the previous week to rehearsals for their parts in the programs. Not only were they good singers, those Birmingham church choir people, but they learned to be good singers *together*. And that is a vitally important secret of success in such an effort.

But the singers were not the only ones who were trained. Birmingham furnished as fine a body of business men for ushers as the writer has ever seen at any convention. And they were "on the job"! Mornings as well as evenings. And they knew their "job," too! Many worship services, even on Sunday morning, in our churches are spoiled or, at least, seriously marred, by the "hit-or-miss" (chiefly miss) method our ushers have of seating late-comers anywhere and at any time. Not so at Birmingham! Crowds though there were, the gates and the doors were closed during the services of worship, and that very essential quiet was maintained.

"On-time-ness"

THE fine arts programs were announced for 7:30 p. m. And exactly at 7:30 p. m. each evening the curtain went up, revealing the leader and the choir, with pianists and trumpeters in their places, *ready*. There was no long waits while somebody hunted frantically for a substitute pianist, or a missing tenor. And the fine arts program closed as exactly on schedule as it began. Don't you suppose that it *might* make a difference in our churches if "on-time-ness" were one of our conspicuous virtues?

The Climax, "The Gateway to Goodwill"

THE climax of the fine arts program was a genuine climax. The service of worship each evening prepared the way for the program on Friday evening when the entire session was given to the fine

rts program, culminating in the pageant. Describe the pageant—how can it be one? An address can be reported erbatim, a discussion can be summarized, even a worship program can e repeated in outline, but a pageant! Especially a pageant like this one, epending fully as much on lighting and olor and music and movement as on he spoken word for its impressiveness.

One of the largest audiences of the ntire week practically filled the audiorium for the pageant evening. One of he surprise features of the opening ervice of song was the "antiphonal" inging of "America the Beautiful" by he audience and the pageant personnel ehind the scenes. It was genuinely mpressive to listen first to the thousands n front of the curtain and then to the ext stanza as it came back in response rom the hundred and fifty pageant articipants behind the scenes.

The curtain rose for the opening cene upon a broad empty stage, sugestive of the market-place of a Moslem ity. Into this market-place came a roup of Mohammedan men in true Moslem costume, each with his prayerug over his arm. Busy in conversation ith each other, their business is sudenly interrupted by the muezzin's call o prayer. High up, above the stage, n an alcove at the right, yet in full view f the audience, the muezzin conveyed he illusion of the minaret of the mosque, s the finely intoned words, in true Arabic ith correct interpretation, sounded orth clearly and distinctly through the reat hall. As they heard the repeated all, one after another the Moslems pread out their prayer-rugs; and, each or himself, ignoring entirely the others ith whom but a moment before he ad been in earnest conversation, inoned his own prayer to "Allah," the ne "God."

Thus was introduced the motif of the ageant, "The nations of the world at rayer."

Impressive in the extreme was the Hindu scene which followed. In a flood f red light, with burning braziers sending p their clouds of incense, three Hindu riests in appropriate costumes intoned, ach in his turn, his prayer to the god of re. A group of flower maidens entered, cattering their flowers in rhythmic estures about the braziers and the riests. Then followed the maidens ith the offerings of food, depositing heir trays of cakes at the base of the entral brazier. Both groups formed a emi-circle back of the priests who con· inued their chant of prayer, appeal and raise to the fire god, as the clouds of ncense mounted higher and higher and he fragrance filled the great auditorium.

"The Processional of the Golden Bowl" ave to most of the audience a new idea f the beauty and impressiveness of the Hebrew worship in the Temple at Jerualem. This scene was a remarkable veaving together of both vocal and intrumental music, processionals, the poken words of great Psalms, and symbolic action. It opened with a group f thirty-six children in Hebrew costumes, in a beautiful processional, waving their palm branches and singing, "Lift Up Your Heads, O Ye Gates." A group of pilgrims, who had come up to Jerusalem for the great feast, were stationed on the heights, and their leader expressed the thought of their joy on arrival at the Holy City in the language of the one hundred and twenty-second Psalm. Eagerly all on the stage watched for the entrance of the high priest, who came, bearing the golden bowl, with the water from the Pool of Siloam. As the priest entered from the rear of the stage, two companies of girls with tambourines entered from the sides of the auditorium, coming down the aisles to the stage marching in time with the music of the tambourines. When they reached the stage, the high priest in a most solemn and impressive manner poured out the water over the altar, in accordance with the Hebrew ritual observance of the "last day, the great day of the feast," when the priest poured out the water from the golden bowl in commemoration of the miraculous gift of water to their ancestors in the days of the wilderness wandering. Then came the antiphonal psalm, "O Give Thanks unto the Name of the Lord, For His Mercy Endureth Forever," with the triumphant "Hosanna, Hosanna, Hosanna," by the pageant choir and all participants.

OH, favors old, yet ever new;
Oh, blessings with the sunshine sent
The bounty overruns our due;
The fullness shames our discontent.
—*Whittier.*

The fourth scene presented the American Indian and his prayer to the sun god. The prayer itself was sung by an Indian squaw, while the braves accompanied it with appropriate pantomime and an Indian chant. A reader (offstage) with a clear, strong voice read a beautiful poem of prayer and praise to the Great Spirit.

"The Prayer and Praise of the Christian" was a remarkably accurate and impressive reproduction of a custom of the early Greek church. Before the curtain rose on this scene, the interlocutor read a portion of the introduction to John's Gospel, and also Jesus' words, "I am the Light of the World." The curtain went up on a dimly lighted stage, with a single figure, a Greek priest, standing by the altar, whose light was dark. From different entrances, through the aisles of the auditorium, came two groups of young women in gold and blue costumes, carrying unlighted torches. When they had reached the stage, suddenly there came the glow of the altar light, and the glad shout of the priest, "Christos Anesti" (Christ is Risen). Lighting their torches at the altar fire, the leaders lighted the torches of those next in line, and so the light spread from hand to hand, as the two groups marched back down the aisles to the notes of glad, triumphant music.

The final scene, which presented the gateway itself, was a magnificent and soul-stirring climax of the entire fine arts programs. The gateway, formed by seven angels, with Mary seated in the center, and the "Star of Bethlehem" over her head, was the center of the scene. In response to the questions of one of the angels, a far-away prophetic voice gave assurance that the nations, as brothers, should come, following the light of the star, the way of the Child, the highway to peace. Beautifully clear, strong, and with splendid expression, the highest of the angels sang in response, "I Know that My Redeemer Liveth"; and then, summoned by the prophetic voice, came the nations. From every entrance of the great auditorium, down all the aisles, they came. As the pageant choir sang, "All Hail the Power of Jesus' Name," up on to the stage, to and through the "Gateway of Goodwill' came Moslem and Hindu, Hebrew, Indian, Greek Christian, Chinese, Japanese, Hawaiian; then reappearing and forming on the various levels of the stage, until it was entirely filled, background and foreground, and a row of kneeling nations across the front of the stage; the angelic gateway with Mary and the star in the very center of the picture. Then, as all stage lights came up to their fullest brightness, the great audience rose, the pageant choir, all the hundred and fifty or more pageant participants, and the thousands of the audience joined hearts and voices in the great triumphant ascription of praise:

"O that with yonder sacred throng,
We at His feet may fall,
Join in the everlasting song,
And crown Him Lord of all."

A moment of quiet, then the benediction, and the climactic evening of the fine arts programs was over.

But was it ended? No! For even the most thoughtless, curiosity-impelled spectator must have gone away thrilled with the thought of the drawing power of the Child and the star to win all the nations, to bring the answer to the heart-cry of the nations through all the ages in their groping after God, "if haply they might find Him." And those scores of young people who had participated in this great presentation, would they forget? Nay, for to them had come the joy of learning in helping to teach others; and the universality of prayer has a new meaning to them; and the power of the heavenly Father to answer the heart-cry of all the nations has a new realness to those who followed in this great acted picture, the highway to peace, through "the gateway to goodwill," led by the beckoning light of the star. In a new sense their lives will be devoted to "crowning Him Lord of all."

THE BIRMINGHAM FINE ARTS CONFERENCES

ARE PEOPLE interested in "the fine arts in religious education"? Any skeptically minded individuals who might be inclined to answer the question in the negative ought to have been in the religious education building of the First Methodist Church, of Birmingham, on Tuesday, Wednesday, and Thursday afternoons of the week of the International convention.

Of course there were thousands of Sunday-school folks gathered there from all over the continent, and the skeptic might be inclined to say that a few of them would naturally stray into the "fine arts" conferences. But the skeptic should be reminded that there were from seven to twenty other conferences in session at the same time, each one of them of real importance, and each one claiming the allegiance of a certain group.

Even the most optimistic "devotee" of the new program of the fine arts could hardly have prophesied that crowds of interested folks would seek the "fine arts" conference room on those three afternoons.

The interest was shown not merely in the unexpectedly large attendance at these conferences—an attendance which increased each afternoon—but also in the questions which were asked in the "open discussion" periods. The writer has seen conferences in which the leader not only had to furnish the answers, but also the questions. No so at Birmingham; every instant given to questions and discussions was taken, no long, tedious waits, but eager, practical, pertinent questions were fired at the conference leaders as fast as they could answer them.

The three afternoon conferences began promptly on time, two o'clock, and closed with equal promptness at five o'clock. Three hours at a stretch,—and the folks didn't get tired of it.

These conferences were in charge of Prof. H. Augustine Smith, director of the fine arts programs for the convention, assisted by Mrs. Grace Sloan Overton, of the Chicago Training School, and Rev. Charles Arthur Boyd, of Michigan.

Prof. Smith himself took the first period on the all-important subject of "Music in Worship."

Mrs. Overton, a specialist of wide experience in pageantry, had charge of the periods on "Pageantry and Drama" on Wednesday and Thursday. Her manner of presentation, clear, direct, emphatic and effective, added the force of splendid personality to her very practical and pertinent suggestions in this important field of the "fine arts." Prominent in Mrs. Overton's presentations was the significance of the "Educational Value of the Dramatic Method." (The article under this title on another page contains excerpts from Mrs. Overton's new book, *Drama in Education*, by the Century Company.) Mrs. Overton's answers to the many questions which were propounded by eager delegates were concrete, practical, and direct. Very many of the delegates went away from the pageantry periods convinced, not only of the value of this sort of thing for religious education, but also of the practicability of it in the average church, with little equipment and meager financial resources.

* * *

THE periods of these conferences given to "The Use of Art in Religious Education" were in charge of Charles Arthur Boyd, who also served as "art guide" in charge of the gallery of religious art. On two of the days he gave formal presentations of the general subject of the use of pictures in religious education, and on the other day a few brief suggestions as to the choice of pictures for permanent equipment of the various departments of the church school. The first of these talks was a consideration of the general subject, discussing the reasons why every church-school teacher should have even more than a "nodding acquaintance" with the best pictures of religious art, both medieval and modern. The second was a somewhat detailed discussion of "How to Study a Picture."

THE BIRMINGHAM TEMPLE OF FINE ARTS

WHATEVER the delegates to the Birmingham Convention did or did not see of the beauties of that fair city, it is certain that a vast majority of them did take the time to see and enjoy a unique display of beautiful pictures.

Prof. H. Augustine Smith's exceptional collection of great pictures transformed three big rooms of the First Methodist church-school building into a real art gallery for that week, and proved to be a veritable mecca for convention delegates and the people of Birmingham.

Three large rooms on the ground floor of the fine new educational building of this great church were made available for the "temple." Regularly used for the cradle roll, the beginners, and the primary departments of the school, all of these rooms had an abundance of daylight, which was particularly good for the display of the pictures. The smallest of the three, that devoted to the cradle roll, was made into the "madonna" room. Here were grouped the madonna and the nativity pictures. The center of the group was, naturally, the "Sistine Madonna," and close at hand the "Madonna of the Chair." This grouping of the madonnas permitted an interesting study in contrasts, for Fra Angelico's "Annunciation" was hung next to a fine print of Rosetti's "Ecce Ancilla Domini," while near by was a very beautiful color print of Arthur Hacker's remarkably spiritual "Annunciation," the original of which hangs in the Tate gallery, London. This comparison of medieval and modern paintings of the same subject offered an interesting study to the teachers of children who were at the convention.

Another of the unusual pictures in this room was a reproduction in colors of Burne-Jones' great symbolic painting, "The Star of Bethlehem." As much of the significance of this particular picture is lost in the black and white reproductions (the only kind with which many teachers are familiar), the value of this fine color print was sincerely appreciated by the throngs of teachers who visited the gallery during the week. The colors of this print brought out in a remarkable way, to all who stopped to study it, the striking contrast between the cold and snowy background, out of which the "Wise Men" had followed the angel and the star, and the beauty of the foreground, filled with greenness, fertility, spring flowers, and beauty. So the coming of the Christ transforms everything.

Many of the visitors loved to linger in the "madonna" room, where its quiet beauty seemed to lift the heart into a new appreciation of the meaning and significance of childhood, as seen in the face and form of the Child and His mother.

The Children's Room

APPROPRIATELY enough the large room used by the beginners' department of the First Methodist church school was made into a children's room of the "Temple of Fine Arts." Here were grouped all the pictures of very special appeal to children, and those of special appropriateness for the home. The pictures filled three sides of this large room, beside a number hung on small screens, and scores of small unmounted pictures, which were displayed on a table in the center of the room.

Prominent among the many wonderful pictures here was that remarkable new painting by the English artist, Margaret Tarrant, "All Things Wise and Wonderful." This print, in fine coloring, accurately reproducing the beauty of the original, attracted more attention than any other picture in the room.

ee reproduction on cover and in-rpretation on another page.)

Perhaps second in interest to many of e delegates was the fine Medici print Sir John Everett Millais' "The Boy-od of Raleigh." Not only attractive its coloring and figure studies, but onderfully significant for teachers of ligion, it is little to be wondered at at this picture frequently had an terested group around it. (See re-oduction and interpretation on age 17.)

One of the first impressions of the sitors in this room was the absence the ordinary religious pictures for ildren. But the more one examined e pictures hung here, and caught the oint of view in the selection and arrange-ent of these pictures, the more one alized the appropriateness of it all. his was the children's room and the ome room, emphasizing in a most sig-ificant way the important fact that the ild's religious life must have its be-innings and its roots in the home. And nother significant fact was brought out the grouping and arrangement of the ictures in this room, that religious edu-ation is not merely a matter of Sunday nd the *Sunday* school, with Biblical struction and Bible pictures as its sole eans and method, but is a seven-days-n-the-week affair, and must of necessity ouch and uplift and beautify and lorify the *home life*.

Beautiful indeed were the home pic-ures in this room, among them, Taylor's, Home Keeping Hearts are Happiest," The Hanging of the Crane," "Brown-yed Susan," and "Sweet and Low, Wind of the Western Sea." To look upon ese and other beautiful home pictures, nd to realize their beauty, their avail-bility and low price, and then to think f the bare walls, or, worse yet, the cheap hromos, of so many American homes, to make one wonder why we are con-ent with such inferior ideals.

The Fairy Pictures

MOST interesting of all to the many children who came to the "Tem-le" during the week were the fairy pic-ures of Margaret Tarrant's. The title of ne of them, "Do you Believe in Fairies," as certainly answered in the affirmative y all the children, and many of the grown-ps, too, at least, while looking at these onvincing pictures.

The Life of Christ

THE LARGE primary department assembly hall, with a number of little lcoves at each side, offered a splendid lace for the display of the largest num-er of the pictures, especially those illus-rating the Bible. One entire side of the all was devoted to pictures of the life of Christ. It is no exaggeration at all to say hat if a Sunday-school teacher was look-ng for a course of study in the life of Christ, he would have found a most effec-ive one, admirably arranged, in this ollection of pictures.

In the first alcove were hung pictures f John the Baptist, including a small, ut fine, reproduction of Andrea del

©*Edwin A. Abbey, from a Copley Print.* ©*by Curtis & Cameron, Publishers, Boston*

Abbey: Galahad the Deliverer

An Interpretation by Charles Arthur Boyd

ERECT, young, strong, Abbey's Sir Galahad is most attractive in this twelfth panel of the great Holy Grail series. Unusually beautiful, in its combination of colors its contrasting white and red and lilac, a compelling picture which *makes* one stop, look, and admire.

"Galahad the Deliverer" broke the spell which for long centuries was over castle, land, and people. And now, as he rides forth to new conquests on the final stage of his quest, the grateful people surround him in sincere appreciation. Strength of character, nobility of life, willingness to seek that higher Wisdom, these broke the spell.

These, in youth today, conquer ignorance, superstition, sin, in homeland and far-land.

Galahads of the here and now, see the vision splendid, follow the gleam, and *triumph*!

R. O. T. C. Band of Birmingham, Alabama, High Schools at the International Sunday School Convention

Sarto's great painting of the forerunner of Christ, and pictures of the boyhood of Christ. Prominent among these was, of course, the famous and familiar one by Hofmann, "Christ Among the Doctors." Familiar to every Sunday-school teacher and pupil, but commonly known in black and white or sepia reproductions, this picture takes on new life and beauty when seen in a good color print.

The second alcove contained pictures of the ministry of Jesus. The arrangement of these pictures gave the visitors the opportunity which most teachers seldom have, of studying several pictures of the same story by different artists. Four pictures of Christ blessing little children were hung side by side, and a large framed picture of the same scene (the familiar one by Plockhorst) was hanging in the beginners' room as a part of the permanent equipment of that room.

In this same alcove were some of the great "Shepherd" pictures. Among the most inspiring and interesting was the challenging picture by A. U. Soord, "The Lost Sheep." Many were the inquiries about Schenk's picture, "The Lost," and much interest was shown in its symbolism. Zimmerman's great painting, "Christ and the Fishermen," was another of the pictures which aroused much interest and led to many inquiries.

Another alcove was given to the pictures of the Passion Week, including a few symbolic pictures. Some of the delegates who had had the good fortune to see and study the original of Titian's wonderful painting, "The Tribute Money," were pleased with the accuracy of the coloring of the fine Medici print of this subject. (See interpretation page 33.)

One of the modern pictures which occasioned much comment was "The Presence," by A. E. Borthwick. It is a painting of a great cathedral, with the service in process. The high altar is brilliantly lighted, and in its glow can be discerned the shadowy forms of the congregation of worshippers. Away at the rear of the cathedral, hidden in a corner, on the last seat, is a solitary figure, perhaps too timid, or too conscious of sin to join the throng at the altar. But to this kneeling figure in the solitude and darkness comes "The Presence," a radiant, glorious Christ, yet withal a wonderfully tender, forgiving Christ, as He stretches out His hand in loving, kindly gesture to this solitary kneeling figure.

The last alcove on this side of the hall was devoted to the pictures of the Resurrection and the appearances of the risen Christ. Among these, two fine reproductions of L'Hermitte's great pictures in the Boston and Metropolitan Art Museums attracted special attention. "The Friend of the Lowly" (Boston) is a modern conception of the supper at Emmaus, put into the setting of a French peasant home. "Christ Among the Lowly" (Metropolitan Museum) shows the Christ as a visitor in a humble peasant home, lifting His hand in blessing over the simple, frugal meal, while the entire family sit or stand in wonder at the presence of the Christ in their humble home.

Nature and Old Testament Pictures

A VERY beautiful collection of nature pictures, including some by Corot, Innes, George Innes, Jr., and other artists, filled most of the alcoves on the opposite side of the hall.

One entire section was given over to the Old Testament pictures of William L. Taylor, the American artist. Many were the exclamations of delight and interest from the visitors as they studied the pictures of the Psalms, "The Hymn of the Sunrise," "The Midnight Hymn," "The Travellers' Psalm," and others.

The Copping pictures of the Bible, "Pictures That Teach" (Canadian reprints) were mounted on large screens down the center of the hall. Most of the visitors were especially interested in these modern interpretations of the Bible stories, and expressed their surprise at the possibility of securing so cheaply such fine color prints.

The Gems of the Entire Collection

BUT THE attention of every visitor to the "Temple of Fine Arts" was attracted to the great display on the front and rear walls of the primary hall, most of which were not prints, but reproductions in oil, actual oil paintings of some American masterpieces. They were most frequently described as "the gems of the collection." The six pictures by Alexander in the Congressional Library at Washington, "The Evolution of the Book," were especially interesting. Violet Oakley's murals in the Pennsylvania State Capitol showing scenes from the life of William Penn and also the scene of Lincoln and the Gettysburg speech came in for their full share of praise, and well they might.

Probably the most talked of and most admired group in the entire gallery, however, was the "Holy Grail" collection, which occupied the position of honor across the front wall. Of the fifteen panels of Edwin A. Abbey's great work in the Boston Public Library, Prof. Smith has twelve. The three omitted ones are the least important and least attractive of the group. Of the twelve pictures nine are actual oil paintings, faithfully reproduced by real artists direct from the originals. The position of these pictures and the accuracy of their reproduction of the colors and details of the originals made the study of them here much easier, and almost as satisfying as the seeing of the originals themselves.

Perhaps the favorites in this remarkable collection were the twelfth and the fifteenth panels, "Galahad the Deliverer," and "The Golden Tree." The reproductions in oil, which were made especially for this collection, were shown to special advantage in these two pictures. "The Deliverer" represents Sir Galahad riding forth from the "Castle of the Grail" after he has succeeded in lifting the spell which had hung over it for centuries. A wonderfully strong, courageous, yet beautiful figure on his white horse, in his cloak of red, he rides forth amid the plaudits of the grateful people whose deliverance he has effected.

"The Golden Tree," the final panel of the series, is a marvelously glowing picture in its whites and reds and gold. It represents the completion of Galahad's life and service, beautifully symbolized by the tree with its golden leaves, each of which is not only perfect in itself, but in perfect symmetry with every other leaf. Surrounded by seven superbly beautiful angels, Galahad kneels as his ancestor, Joseph of Aramathea appears to him once again, and high above his head, suspended between his hands, appears the Holy Grail, now, for the first time in the whole series, unveiled. Galahad's quest is ended, the accomplishments of his life are made perfect, he sees the Grail. This wonderful picture made a fitting and remarkable climax for the "gallery tours."

High School Orchestra, Birmingham, Ala. at the International Sunday School Convention

THE EDUCATIONAL VALUE OF THE DRAMATIC METHOD

By Grace Sloan Overton*

THE question in our discussion is: can the dramatic method be used vantageously, purposefully, meaningly as a means of attaining the aim of ucation; namely, the development of a ified, harmonious personality having a dominating center the more ample rsonality, God, and possessing the ility to function properly in society?

The dramatic method is of educational lue because it enlists so completely all e faculties. This is evidenced by the treme seriousness with which children ter into it.

Dramatic presentation secures a natural sponse. By natural response is meant e interest that is secured because it ises within consciousness as it reacts its environment instead of being artrarily imposed by some other conousness. Artificial interest, on the other nd, comes into existence by some spel act of another person rather than by e natural course of events. Artificial terest lacks essential permanence, while terest aroused through the ordinary sociation with things and people is dinarily self-perpetuating and may be garded as genuine natural interest.

Dramatic expression is a more inclusive rm and has to do with the means, not e end. Such expression may be deribed as a vital spark of life dropped wn into a program of normalism and utine. It may include all methods that e so imaginative, constructive, and vid as to infuse an emotional equality to the facts and ideas presented, thus nnecting them with life. Such presention of facts in relation to life experices stimulates interest and secures an tive and natural response.

The relationship between the individual d his environment is an inseparable one. that environment he finds his aims d seeks guidance toward their accomishment. By the use of dramatic exession the educator is able not only to gulate environment but to create enronment. For a dramatic imagination t only supplies a personality but a pernality especially calculated to deal th a dramatic environment.

In dramatic expression the child tries a new character. He is transplanted new environment. He gains exrience. He acquires many of the necesry qualities and rehearses many of the tivities by which he is to make and ld a place in the world's complications. ese impulses which urge him are but e interests of adult life. He makes cial adaptations to new and created enronment. Thus is developed a symthetic understanding. He is placed in another's place. He gets experience by proxy, so to speak.

At the heart of purposeful dramatic expression is an ideal. We find in observing children in their play activities that they are never quite satisfied with their achievements. If a child builds a house of blocks he never sits long viewing his achievement but tears it down that he may build a better one or construct something entirely different. The same is true of other activities in which the imagination and dramatic expression are employed. "Build thee more stately mansions, O my soul!" seems to be a dominant impulse in individual as well as in racial development. There seems to be something in the individual driving him on to greater achievement and further conquest.

* * *

THE dramatic method provides means for getting religious teaching into action. It develops imagination, and the development of imagination makes for a sympathetic understanding of others. One's own affairs tend to sink into their true relationship to others' rights and a normal balance between the individual and society to result. Imagination is the basis for altruism.

The aim of the dramatic method in religious education is not to make actors but to develop imaginative creatures; to make them into appreciative citizens; to widen their horizon, mentally, ethically, and spiritually; to give full, free expression, in order that they may develop in beauty, health, and grace, that they may approach life with eagerness and vigor; and to stimulate their creative gift for strong individual expression so that, when they have found and recognized their special, individual work, they may be able to focus their powers upon it with strong initiative and joyous individuality.

Dramatic activities should be an integral part of the program and not an extraneous matter added to an already overburdened curriculum.

* * *

THE USE of dramatic activities should be purposeful. Feverish activity marks much of the use of drama in religious education. Dramatic activities are frequently devised without consideration of their aims. To many people, the use of drama in religious education means the production of an elaborate pageant or drama. Some have been satisfied with elaborating processes without inquiring into their products. The task of developing religiously minded individuals is far too serious and important to permit the use of methods without scientific examination and testing. There is a need of mingling knowledge with zeal to definitely discover the values and efficiency of methods which we now blindly follow.

Dramatization as mere dramatization should occupy a very small place in the program of religious education, or in any other educational program for that matter. It is only as the use of dramatization can be defended in terms of ends that this method may be held valid. One must know the desired goal in order to make purposeful use of any method. While an aim without a method of attainment is useless, on the other hand, a method without an aim is blind. If one is using the dramatic method for classroom instruction there are three questions to be asked. First, can it be brought into line with the problem of the lesson? Second, will it aid in making the situation real? We have stated as one of the educational values of the dramatic method that it gets the child into the habit of seeing things vividly, so that the imagination has through it set a high standard which it will, in the absence of dramatization, seek to reach. The imagination will have formed the habit of not resting content until the situation has been brought up to the high standard of reality to which it has become accustomed. The third question is: Will it aid in giving the mind clearer percepts? Here is found one of the most important justifications of classroom dramatization. When a clearer, more accurate and lasting perception is the desired end, then the child should be allowed to learn through creation. To act the process that is being explained guarantees comprehension that cannot be secured by the mere giving of information.

Dramatization may also be used when appreciation is the desired aim. It is a common experience that one cannot appreciate the characters he meets in history, fiction—their hates, their loves, their longings, hopes, and ambitions—unless he takes a subjective rather than an objective attitude toward them. To relive their lives he must not only assume their mental attitude but also their physical posture. The characters of the Bible may be made to become living actualities by allowing the child to relive, in the brief tabloid of the drama, the characters of Biblical literature. By this method Biblical appreciation may be taught rather than caught.

* * *

DRAMATIC activities should be graded to meet individual needs and capacities. There is a certain amount of precious time for each stage of development; and we should not allow the time for the more fitting—for that which gives most joy, and therefore most culture—to be usurped by the less fitting or that which belongs later and which will later assert its claims. It is not difficult to see why this applies to dramatic work, even if it be more difficult in this field

*An address given at Birmingham Convention.

From *Drama in Education*, Grace Sloan Overton. e Century Company. Used by permission.

than in others to select materials and methods for work with reference to the psychological needs of the child.

The worshipful mood, when once established, demands expression. Without such expression the mood may pass without fruition, or it may stifle the worshipper's further normal responses. Means for expression must be provided. Since one can hold devotional attitudes for only a limited time, an opportunity for the expression of exaltation and reverence must be provided early in the service. To be of highest value, such an exercise must be one in which all the worshippers may share, such as the singing of a noble hymn, the responsive reading of Scriptural or other devotional material, or the use of a common prayer. Here the liturgical drama excels all other forms; the congregation is more than an audience, in that each member participates in the drama. The beautifully dignified artistic forms of liturgy are fit instruments for the expression of the soul's loftiest sentiments toward God.

There must be provided in the liturgical drama sufficiently thoughtful and moral content to cause the worshipper to remember the practical world round about him. This part of the service should be filled with definite content or the service will give a vague, unreflective, imaginative outlook. Such content may be supplied by reading of the Scriptures setting forth previous human experience with the Divine. Often a story or a great picture may be used to present a real life situation in which contact with the Divine has enabled one to meet that situation honorably. Again the dramatization of some Biblical event or of some moral conflict will present the moral law in action, thus assisting the worshipper by furnishing content of ideas and moral ideals.

The liturgical drama should culminate in definite decision. The worshipper has had a vision of Divinity, followed by a natural expression of humility; he has shared in the service of praise; he has had revived fundamental ideals to be expressed in conduct; and he should be in a mood for dedication. The worship for him has not had great value if it fails at this point. Such dedication may be expressed by repeating a pledge, by singing a suitable hymn, by offering a prayer of dedication, or by the presentation of some great work of art that will crystallize the mood for dedication.

The liturgical drama serves the church in a unique way. It reaches its highest usefulness, however, only when the one in charge is willing to pay the necessary price, in toil and care and patience. He may have a message from God, but he is responsible for the form of its delivery. To build a successful liturgical drama he must understand the law and technique of drama and worship. He must understand not only the possibilities of his art but its limitations as well, so that he will not undertake to do what cannot be done by the means at his command. He must master the technique of both drama and worship that he may give a fitting form to whatever ideas he possesses.

From a Copley Print. © *Curtis and Cameron, Publishers, Boston*

L'HERMITTE: THE FRIEND OF THE LOWLY

An Interpretation by Mark Denham

There they are, French peasants, the lowly. There He is, the Christ, the Friend of the lowly. Always was. Always will be. This modern Emmaus story presents the eternal truth that Jesus Christ is guest in every home that gives Him welcome. This humble home honors the Christ, for He sits in the best chair, heads the table, and breaks the bread, while they sit, lean, gesture their amazement. Their eyes are open. But not all, for mother and son, like Martha, serve but do not see. Things, not spirit, claim them. Absorbed in the material, they miss the Master.

THE TEACHER'S USE OF ART

By Charles Arthur Boyd

'O SAY that every church-school teacher should be interested in, ould know, and should be able to use tures in his work may seem at first nce a rather broad statement. But s was the thesis which was discussed in portion of the fine arts conferences at mingham, and seemed to be assented by the large group of leaders present. Among the fine arts which are at the vice of the workers in the church ool, one of the most practicable, most stantly usable, and most effective in influencing of the developing life is fine art of painting. Not that it ould be understood that every church-ool teacher is expected to become an ist, by no means. It is simply implied at workers in the field of religious edu-tion should be familiar with and should able to use in their work the valuable ls offered by the work of the great ists of the world, very many of whom ve for centuries chosen religious themes. If teachers and workers in the field of igious education are to take advantage the opportunities offered them today in is realm of the fine arts, there are certain sentials which ought to be kept in mind. id in the naming of these essentials it the average teacher in the average hool, often far removed from any art nter or great art gallery, usually without y technical training in art, for whom is message is intended.

Essentials

IRST of all there must needs be a natural love of beauty. It is entirely fe to name this requirement first of all, thout any fear of ruling out of our dis-ssion any large group of workers, for is love of beauty is native to life. Some-mes it is stifled under the overload of rdid things of common life, the unfor-nate surroundings of ugly commercial-m, the deadening monotony of hum-um tasks. But it is a God-implanted stinct, common to all humanity, and it capable of cultivation in every life.

The second "essential" is an apprecia-on of the *message* of beauty in pictures. hat is a picture to you? Is it merely combination of colors and figures, a monstration of the artist's skill? Or you see in it a real message, a challeng-g call to love and duty and service? an you look upon a great painting like aphael's "Transfiguration," for in-ance, and merely admire the beauty of colors and the wonder of its composi-on? Or does it bring to your heart the allenging message of the helplessness the disciples in the attempt to heal that moniac boy without the presence and wer of the Master? And this is but a ngle hint of the wonder of the messages this one great picture.

A third "essential" is a knowledge, in me slight degree, at least, of the back-ound of the picture. Why, for instance,

> Of all the great of that Augustan age
> Toward honor, fame and riches reaching,
> No name is larger written on its page
> Than His who spent His days in *teaching*.
> —*John H. Finley.*

did da Vinci paint that particular kind of table in that wonderful picture of his, "The Last Supper"? It is obviously un-Palestinian, evidently not the sort of table at which Jesus and His disciples sat for that supper in the upper room; the background of tapestry-hung walls is certainly different from that upper room in old Jerusalem. Why, then, did so truly great an artist as Leonardo da Vinci make such a mistake as that? But was it a mistake? To be sure, da Vinci probably had never been to Palestine, he did not have, as Tissot had in our modern days, the advantage of a ten years' residence in the Holy Land for the purpose of studying in detail the costumes, customs, and backgrounds of Palestinian life. But da Vinci was not concerned with painting a picture of Jerusalem, he was not interested in the archeological background of his picture, what he was doing was making a real and sincere effort to bring the very presence of the Christ into the lives of the monks of that monastery, on the walls of whose refectory he painted the picture. He wanted those monks, as they sat at their long table down the center of that refectory day by day, to look from their earthly head, the abbot, at his table on the dais at one end of the hall, up to their heavenly Head, the Christ, on the wall at the other end. And thus, day by day, to bring them face to face, not only with the Christ, but with the Christ in that supremely challenging moment when He is saying to His own intimate circle of friends, "One of you shall betray me."

So it is a matter of the utmost importance to the teacher who would really desire to use pictures in his work in religious education, that he should know something about the picture, where it was painted, for what purpose, and in what kind of surroundings. He will, naturally, in addition, make an effort to learn something about the artist,—the type of man he was, the conditions of his life, and, especially, the tendency of his thinking with relation to the great religious themes he has tried to portray. An illustration of the importance of this sort of study is seen in the contrast between Fra Angelico, that quiet, gentle, secluded soul, painting his pictures on the monastery walls for the spiritual uplift of his fellow-monks in San Marco, and Michelangelo, working in the strain and stress of public life, often disappointed, frequently thwarted in his desires by the arbitrary commands of Pope or prince.

A fourth "essential" is so entirely obvious that it seems hardly necessary to mention it, and yet it may be wise to refer to it briefly, that is the "essential" of the possession of pictures to study and use. Originals are, of course, out of the question, and for the majority of church-school teachers even the good reproductions of the great masterpieces of religious art in the larger art galleries are too far away to be seen often, if at all. Once in a life-time, for some of us, there may be a memorable journey to the great art galleries of Europe and the opportunity to study for a day the original of a great masterpiece. But most of us, all the time, and all of us, most of the time, must be content with reproductions for our knowledge and our use of art in religious education. Since this is so obvious, it is quite essential that we know something about reproductions. We must have pictures, if we are going to use them. And the joy of this whole matter is that splendid reproductions, not only in black and white and sepia, but also in color, with all the glory of the color of the original in many instances, are available for anybody anywhere. There is only one proviso in this connection, that the "anybody" shall be sufficiently interested in the matter to use a little effort in finding out where these good reproductions may be obtained. And one of the most surprising things about this whole matter is the availability and low price of good reproductions. So that there is really no excuse for a live, earnest teacher failing to make use of this very important aid in his work of making the Bible real, implanting religious truth in the life of growing youth, and inspiring right choices, and the growth in Christ-like character.

Professor Albert E. Bailey has well said in his splendid book, *The Use of Art in Religious Education*, "Art is the eldest daughter and constant handmaid of religion." Since this is true, it is one of the saddest and most serious shortcomings of our program of religious education that so often we surround our classes with bare walls, frequently even dirty and commonly dingy, rather than give to them the uplift and education and real inspiration of the right sort of fine pictures on the walls of department classrooms.

To the true lover of beauty, to the devoted servant of the Master, to the dedicated and consecrated teacher of childhood, youth or adult life, the use of pictures in religious education offers a far-stretching vista of beauty, a high-road of service, a climbing trail that leads to the heights of larger living, of more effective service, and of the Master's approval, where shall be heard His "Well done, good and faithful servant."

CHURCH SCHOOL MUSIC

By Nancy Longenecker*

I. Music may unify the thought life of the group.
   a. Piano: Prelude, Op. 28, No. 20, Chopin.
   b. Hymn: O Worship the King (Lyons).

II. Music may aid meditation.
   a. Piano: Meditation, Friml. Andante Cantabile, Tschaikowsky.
   b. Piano and violin or cello: La Cygne, Saint Saens.
   c. Hymn: Lord Speak to Me (Canonbury).

III. Music may be used as a processional.
   a. Piano: March Romaine, Gounod.
   b. Hymn: O Come All Ye Faithful (Adeste Fidelis).

IV. Music may be used as an offertory.
   a. Piano: Dialogue, Preyer.
   b. Hymn: When I Survey the Wondrous Cross (Hamburg).

V. Music may be used as a response.
   a. To Scripture:
      1. Piano: Holy Grail Motif, Wagner.
      2. Chant: The Lord Is in His Holy Temple—Let All the Earth Keep Silence Before Him.
   b. To Prayer:
      1. Piano: Enoch Arden Motif, Strauss.
      2. Chant: O Father Hear us and Answer our Prayer
         Hear, Hear Thy children now, O Lord. From "Elijah," Mendelssohn.

*Boston University, School of Religious Education.

VI. Music may tell a story.
   a. Gardens in the Rain, Debussy. Egeria, Kroeger.
   b. Hymn: There's a Song in the Air (Christmas Song).

VII. Music may be as a background, interrelating parts.
   a. Piano: Prelude, Op. 28, No. 6, Chopin; Under the Leaves, Thome; To a Wild Rose, MacDowell; Berceuse, Illinsky.

VIII. Music may be used as a benediction.

The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus;
Let no such man be trusted.
—SHAKESPEARE.

   a. Piano: Prelude in C Minor, Louis Wright.
   b. Hymn: Savior, Again to Thy Dear Name We Raise (Benediction).

IX. Music may be used as a postlude.
   a. Piano: Lento, Cyril Scott. May Morning, Palmgren.

X. Hymn may express:
   a. Gratitude: For the Beauty of the Earth (Dix).
   b. Good will: Christ For the World We Sing (Italian).
   c. Action: Stand up, Stand up for Jesus (Giebel).
   d. Faith: Fight the Good Fight (Pentecost).
   e. Reverence: Dear Lord and Father of Mankind (Whittier).
   f. Hope: The Strife is O'er, (Palestrina.)
   g. Praise: O Could I Sing the Matchless Worth (Ariel).
   h. Adoration: Fairest Lord Jesus (Crusaders).
   i. Comfort: Art Thou Weary, art Thou Languid (Stephanos).
   j. Loyalty: Rise Up, O Men of God (St. Thomas).
   k. Petition: Jesus, Lover of My Soul (Martin).
   l. Devotion: O Love That Wilt Not Let Me Go (St. Margaret).
   m. Confidence: Still, Still With Thee (Consolation).
   n. Consecration: A Charge To Keep I Have (Boylston).
   o. Supplication: Spirit of God, Descend Upon My Heart (Emilie).

THE USE OF MOTION PICTURES IN TEACHING RELIGION

By George Reid Andrews*

THERE ARE two phases of the subject before us which I should like to have considered. First, the theory of teaching religion, through motion pictures, and second, the problem of securing a suitable and constant supply of religious pictures.

Very little scientific study, to my knowledge, has been done in connection with the theory of teaching religion by means of motion pictures. Here is a subject of much importance which should attract the attention of research authorities in both religious and secular education.

Meanwhile we must base our practice on general observation. In the first place, we know that people, and children in particular, like pictures. The amazing development of the commercial motion picture is evidence sufficient of this fact. It has been said that a picture is worth ten thousand words. Pictures have always made their appeal, but when they begin to move and tell a dramatic story, what an appeal they make to young and old!

Motion pictures can be used to illustrate a subject, to make the facts more vivid, especially those which deal with geography, history, and personalities, but the motion picture at its best lends itself to the telling of a story. The story teller has always been in demand. The play, which is the acted story, has been from the days of primitive man an effective method of imparting ideas and creating attitudes, especially in making emotional appeals. The motion picture art now makes possible the pictured story in action, which frees it from the limitations of space and time and gives it a world wide language.

Why cannot this new invention be used to tell the thrilling stories of religious devotion in terms of heroic lives who, throughout the centuries, have given themselves in sacrificial service unto the utmost parts and among the most squalid circumstances.

Biblical, biographical, missionary, world friendship, church history, pedagogical and a limitless field of wholesome stories suitable for a Sunday night service, lend themselves to the motion picture for religious purposes.

* * *

AS AN educational method, probably the motion picture does not equal the spoken drama. If the group which

*Federal Council of Churches, New York City

es a picture could make the picture, e educational results would be the me, but this is not possible. Every ass can dramatize stories of the Bible id all such themes as mentioned ove, but they cannot have their amatization put into motion pictures cause of practical difficulties; but ere is a place for the motion picture. is a fruitful field of research to de- rmine whether the motion picture nnot serve some such purpose as a eat painting, symphony concert or rmon in creating an im- ession which affects direct- attitudes, and therefore aracter development. The itical faculties should be oused in the teaching pro- ss and the keenest judg- ents arrived at, but there a place for the passive titude, when one is played pon by forces from without, hen through skillful meth- ds, music, art and oratory, sistance of a critical sort broken down and the in- vidual becomes, for the me being plastic in the ands of the teacher. Just ere, it seems to me, the otion picture has a great alue.

Recently Professor George lbert Coe said that the time ad come for us to tell the ory of the Bible in a more onnected way; that we had hopped it up in our proof- ext way of teaching so long hat our children and grown ps have a very poor concep- ion of the meaning of the ible as a whole. Here is an pportunity for the screen,— ot laboriously to illustrate ach book and chapter but o get the heart of the mes- age and give it as a whole n graphic treatment.

But to be most effective ducationally, the picture hould be preceded and ccompanied by study. For xample, I have just seen a ery fine picture of David ivingstone, made along the ery routes traveled by Liv- ngstone himself with the ibes whom he visited play- ng their part and showing he beautiful African scenes, ncluding many animals of he dark continent. One is reatly impressed by seeing the picture ithout any knowledge whatsoever of he life of Livingstone, but how much nore meaningful the picture becomes hen one has studied the career of ivingstone. To get the greatest benefit om the picture, a church should have missionary institute covering several eeks, going carefully into the life of David Livingstone, and then show the icture at the conclusion of the studies. n this way a knowledge of Livingstone secured, so deeply impressed, it will ot soon be forgotten.

AND NOW a word about the problems one faces when he undertakes to use motion pictures for religious purposes in his school and church. The supply is very inadequate. The pictures produced up to the present time for religious purposes are lacking in artistic, dramatic, and religious merit. Moreover, even those that may be acceptable from the production standpoint, are almost impossible to secure, because there is no distributing system reaching directly and effectively non-theatrical institutions. With the production and the distribution problems solved, there yet remains the problem of equipment in the local church.

If pictures are to be shown the church must be equipped to show the pictures to advantage. Audiences have become accustomed to the expensive equipment of commercial houses and they will not excuse the church in the name of religion for the unfortunate conditions which surround church exhibits.

There are then three angles to the problem which one must consider if he is to secure satisfactory results. Pictures must be made which are suitable for the purpose. A distribution system must be built up to make the pictures available when produced and the churches must equip themselves with safe modern apparatus to secure results.

Mr. William E. Harmon, with a vision of what might be, has taken the lead in the establishment of the Religious Motion Picture Foundation, of which he is president, in cooperation with the Federal Council of the Churches of Christ in America and the Motion Picture Producers and Distributors of America, to attempt a solution of these problems. We are in the beginning of our experiment and if we secure encouraging results and find a way to put the thing on a practical basis, we shall endeavor to serve the churches as they may have need to command.

We should be glad to have you keep in touch with us, addressing the Religious Motion Picture Foundation, 105 East 22 Street, New York. *[Address given at Birmingham Convention.]*

I AM MUSIC

SERVANT and master am I; servant of those dead, and master of those living. Through me spirits immortal speak the message that makes the world weep, and laugh, and wonder, and worship.

I tell the story of love, the story of hate, the story that saves, and the story that damns. I am the incense upon which prayers float to Heaven. I am the smoke which palls over the field of battle where men lie dying with me on their lips.

I am close to the marriage altar, and when the graves open I stand nearby. I call the wanderer home, I rescue the soul from the depths, I open the lips of lovers, and through me the dead whisper to the living.

One I serve as I serve all; and the king I make my slave as easily as I subject his slave. I speak through the birds of the air, the insects of the field, the crash of waters on rock-ribbed shores, the sighing of wind in the trees, and I am even heard by the soul that knows me in the clatter of wheels on city streets.

I know no brother, yet all men are my brothers; I am the father of the best that is in them, and they are fathers of the best that is in me; I am of them, and they are of me. For I am the instrument of God.

I AM MUSIC.

—*Anonymous.*

THE MINISTRY OF MUSIC

THE MINISTRY of music in the church school is very real, definite, and permanent. The service of song alone cannot be measured, so far-reaching is its influence. Great has been the preaching ministry of Spurgeon, Brooks, Jowett, and many other noble souls, but we sometimes wonder if the song-ministry of Wesley, Watts, Crosby, and others has not reached more people, young and old, with the Christian truth. The sermon snail-paces along the highways of life while song takes the tune-wings of the morning and aviates to the ends of the earth. I stood at the grave of Isaac Watts and thought eternity alone will tell the story of his world-service through song, and a like thought came to me when, looking into the sightless eyes and clasping the puny hand of the fragile, little old song-saint, Fanny Crosby, whose more than seven thousand hymns have sung themselves into the hearts of humanity where'er the sun doth his successive journeys run. Where the Christian missionary goes, there go the great hymns of the church, immortal messenger of God's everlasting truth.— *Extract from Church School Leadership, by W. Edward Raffety, Revell Company, New York.*

USING PICTURES IN THE PRIMARY DEPARTMENT

By Lillian E. McCormick*

THINK BACK to the days when you were a primary child. Visualize the room in which you were taught. Was there a beautiful permanently framed picture on the wall that you always loved to look at, and that is still dear in your memory when you think of the primary room in which you worshiped? It may have been a picture of Christ blessing little children, or the "Sistine Madona." It may be that the walls were bare.

Think of your room in which you teach. Do you have any permanent pictures on the wall? Do you need more pictures? Too many pictures are worse than not enough, for the children get a number of indefinite impressions when there are too many pictures.

Suggested Wall Pictures: "Holy Night," Correggio; "Sistine Madonna," Raphael; "Angelus," Millet; "The Lost Sheep," Molitor; "The Entry Into Jerusalem," Plockhorst.

* * *

A TEACHER working in a little country Sunday school walked into my office in November and said, "I believe the idea of giving candy to our children at Christmas time is all wrong, but we have always done it. How could we get away from it, and what could I do to give my children a lesson in giving instead of getting?"

I said, "I remember your school very well; your Bible class meets in the church, you have a primary room, and a large Sunday-school room, and if I remember correctly, you do not have a single picture on the wall to make it beautiful."

"No, we have no pictures," she replied.

"Why not create within the children a desire to give a gift to the Sunday school with the money they would spend for a gift for you?"

"That would be splendid," she added, "for I get so many aprons, caps, ties, and handkerchiefs that I can't use and have to give to the fancy table when we have the next supper. I'll present the matter to the children next Sunday and see how they react."

She had a heart-to-heart talk with the children the next Sunday about the things that make our homes beautiful, gradually leading up to the subject of pictures. She showed them a small picture of "The Angelus," and asked them if they would like to have a large picture like that framed in a lovely frame for the wall. Of course they all said they would. Then she suggested that they have a secret all their own, that they would bring the money they would spend for little gifts for her, for the picture, and she would put the money that would be spent for candy and books for them with their money and they would buy a Christmas gift for the Sunday school. The children agreed, and the money began to come in, in small amounts. The matter was kept before the children. They were told from Sunday to Sunday how much money was in the treasury, and the money continued to come in. The teacher bought from the Perry Picture Company "The Angelus" for $1.25. The children were delighted when they saw it. "Remember, it is our secret, children. Now I'm going to have it framed." It was framed in a wide mahogany frame with a half inch gold frame inside the dark frame. When completed the picture cost $6.25.

The Sunday before Christmas the picture was unveiled. The pastor made a few remarks about the picture, and it was hung. Every other teacher in the school received presents, all the other children received candy but these children, but do you think they felt badly? No indeed, for the teacher had prepared them for this moment. She reports that their faces were radiant as they looked at the picture and said, "It's our gift to the Sunday school, and we love it."

Here is a real piece of character building work, and as long as those children live, as young people, as adults, in that community and attend that church, they will look at that beautiful picture and say, "I had a share in helping put that picture on the wall of my Sunday school." Those children were taught to give and not to get.

* * *

Other Uses of Pictures

WE ARE apt to over-rate the child knowledge and take too much for granted. In the one hour that we have on Sunday, we can't afford to take any chances: e. g., I can imagine that the children in Delaware where the country is very level and sandy would have little background for thinking in terms of the mountains; on the other hand, I can imagine that many children in Western Maryland would have no background for thinking of a country that was level and sandy, any more than the child in Florida or California would be able to think of the Eskimo country, or the Eskimo children to picture a land where the flowers bloom all the year. The best way to build background is through the use of pictures.

Few of us ever have the privilege of traveling far, building backgrounds for ourselves in our land, and fewer ever have the privilege of visiting the land where Jesus lived, and where Paul taught, that we might build backgrounds through the optic nerve, which is twenty-two times stronger than the auditory nerve. We must read about the countries, manners, and customs of the peoples, but we are better acquainted with the subject when we have pictures to help clarify our vision, appreciating the fact that we can't give to others something that we do not personally possess.

The story of The Good Samaritan is a good example of the need of building a background. We would have teachers use Biblical language, but the primary child will have little knowledge as to what an Oriental Inn is unless we lead him to think of a hotel (showing picture of hotel) as a place where people who travel spend the night, further leading him in his thinking to the unknown by saying, "In the time that Jesus lived, they did not have hotels, but there were places where people could stay all night, called Oriental Inns. Here is a picture of one." (You can get a correct picture of same from Perry Picture Co. for only two cents and from this company you can secure any Biblical background picture that you would be likely to want.) Now when you come to the term "Oriental Inn" in your story you may safely use it, for you have made the unknown the children's own.

We all have more or less trouble in making missions interesting. Secure pictures from the Missionary Education Board, also cut from magazines pictures of children of other lands and make posters which broaden his horizon.

Pictures that breathe the atmosphere of the seasons are necessary also. These pictures should be pinned on the burlap around the room. The magazines will furnish a wealth of material for this purpose if you train your eyes to see what use you can make of a beautiful picture.

The magazines also furnish wonderful pictures which will help in fostering the theme of the day: e. g., pictures that show children going on errands, being helpful, creating a desire to be like these, which will appeal to the imagination and stimulate the feelings of sympathy, love, ambition, etc., those that will help in the forming of judgments that deepen appreciation, and, in general, build character.

In selecting pictures be sure they are full of life which will appeal to the interest of the child and be within his understanding.

Every school should have a picture file. This may be made at a small cost by covering a strong beaver board or wooden box with burlap. Paint it inside. Cut heavy cardboard to fit the box with tab on the left hand side.

The pictures that accompany the graded lessons should be filed by years, and by quarters. There should be fifty-two sections in the case with divisions between the years.

Behind each section file any background pictures that might be used in the approach to your lessons. Continue to build these files, and from Sunday to Sunday all teachers have to do is to go to the file and the picture material is ready for use. (How often have you said on Saturday night or Sunday morning,

*Children's Division Superintendent, Maryland-Delaware Sunday School Association.

'If I only had a picture of a boy being helpful"?) In this file, or another file the missionary pictures by countries. This will help in making the missionary services more interesting. Also file supplementary pictures by subject: e. g., God's care, mother love, helpfulness, kindness, obedience, etc.

Such a file is invaluable to the superintendent, for she needs so many pictures to guide the child's thinking in making meaningful the themes. This file is also most helpful to the teachers supplementing the pictures that may be filed in with the lesson pictures for the day.

This is a good subject for a teachers' meeting. Encourage teachers to collect pictures and at a teachers' meeting mount pictures on cardboard, leaving a generous margin so that when the cardboard is soiled the picture may be re-mounted. The teachers can make the file and put pictures under proper subjects. This acquaints them with just what material there is at hand and will encourage them to further be on the lookout for good picture material to add to the file.

THE PICTURES ARE NOT ON THEIR TRIAL

By F. C. Hoggarth*

THERE is a story told of a visitor to the famous gallery of pictures in the Tribuna at Florence.

After walking round and casually glancing at the paintings he found there, he remarked to the curator of the place, that he didn't see much in the paintings. 'Oh!" said the curator, quite equal to the occasion and its need, "it's not the pictures, but the visitors who are on trial here." The pictures were judging those who came to see them, dividing them into those who had and those who had not eyes.

There is a similar judgment passed on us when we stand in the presence of great literature, or great music, or in the presence of mountains or beside the sea. It is indeed a pretty good test of character, to take a man out into the presence of nature and see what response he makes, see how he behaves. Nature is not on its trial. It is the people who stand before her who are on their trial.

The native of the English lake district who said she couldn't understand what people found in the district for there was nothing but fields and hills and trees and water, was passing judgment on herself rather than on nature. The district that inspired Wordsworth is certainly not on its trial. The Alps are not on their trial. The man who recently returned from Switzerland and said he had seen little in the mountains was also passing judgment on himself.

Beethoven is not on his trial, nor Mozart. If we see nothing in them, the trouble is with us, not with them. Some one took a friend not long ago to a great concert. He knew that he would himself enjoy every minute and he wanted his friend to share the pleasure. His friend, caring nothing for music, without any ear for it, fell asleep. He was being judged by the music.

The book of Job, Isaiah, the Gospels are not on their trial. The place of this Divine gallery of the Bible is established. It is the readers who are on their trial. If Job, the greatest drama ever written, if Isaiah, if the Psalms and the Gospels make no appeal, even in the beauty of their language, then the defect is in us; we are as much judged as the fellow in the Tribuna at Florence.

*Congregational Minister, Morecombe, England.

THE MONK ARTIST AND HIS CELL

By Z. K. Brown

IN ONE of the old convents of Italy is shown the cell where a famous artist monk lived and toiled many centuries ago. It was a poor and narrow dwelling that apparently only members of his own order were permitted to enter. On the walls of that narrow cell he painted his finest work, taking infinite pains, until they were covered with "luxurious frescoes beyond the power of words to describe."

He was not ambitious for fame or fortune, for the quest of those baubles had already been surrendered. He worked for the love of it and for the joy it gave. He was not apparently restless for some larger sphere, seeking for some great thing to do, but content to do his best work on the walls of his humble room. Thereby he redeemed it into loveliness. The little cell came to express his personality in an exquisite way. It has endured as a distinctive contribution to the beauty of life which a wider world and succeeding generations have come to share. Good work cannot finally be kept secret.

Beauty, on however small a scale, will out. In the long run it comes to be known and appreciated. There is probably never a finer or more permanent way of enriching the world than by fitting the little immediate world about us with as much of the light and love of life as may be. Through our impatience with the immediate, our discontent with the present narrowness of our lot, our despising of the opportunities at hand, we often miss life's best chance of service.

Where are we painting our loveliest pictures, and singing our best songs? Where do we show our maximum gracefulness and charm? Where are we most considerate and kind? There is a spirit that hangs all its pictures in the world's academies and leaves the home walls bare, a spirit that sings all the finest songs in concert halls, and makes no music at home.

Unlike the monk artist some reserve their best for other than home occasions. Yet surely home is worthy of our uttermost. If every member of a home would take a leaf out of the book of the monk artist, how different would be our world, what an increase of life's beauty, and peace and joy there would be!

OUT FISHIN'

The poem by this title used on page 53 of the September JOURNAL is by Edgar Guest, from his book, *The Path to Home*, published by Reilly and Lee Co., Chicago.

GOLDEN RULE SUNDAY

December Fifth

Remember the orphan children in Bible lands

REPORT OF THE INTERNATIONAL LEADERSHIP SCHOOLS

Season of 1926

By H. Shelton Smith*

THE International Leadership Schools had one of their best seasons in 1926. A larger number of denominations were represented than in any year of the Council's history. The number of pastors, directors of religious education, public educators, and full time week-day church school teachers constituted a larger proportion of the student body than ever before. The faculty numbered some of the best leaders to be found in religious education, and the students set a new level of educational achievement in their class room work. Judging from the number of advance registrations for next summer the schools left deposits of personal enrichment and educational skills which make them very valuable to those who desire to keep abreast with the latest developments in the field of Christian education. A common query heard was: "Why have I not heard of these schools before; why don't you advertise them more?"

The following facts have been gathered from the registrar's report and may be of interest to those who attended and also those who wish to have more extended data regarding the service that is being rendered through the leadership schools of the International Council.

Student Enrollment

Geneva Glen, Colo.	49
Lake Geneva, Wis.	120
Lake Winnipesaukee, N. H.	77
Total	246

*Director of Leadership Training, International Council of Religious Education.

Credits Awarded

	Standard Credits	Special Credits
Geneva Glen, Colo.	95	6
Lake Geneva, Wis.	157	65
Lake Winnipesaukee, N. H.	108	26
Total	360	97

Representation of States and Denominations

	S.	D.
Geneva Glen, Colo.	8	7
Lake Geneva, Wis.	16	23
Lake Winnipesaukee, N. H.	12	10
Total (less duplicates)	29	25

Distribution by States and Countries

Alabama	2	Missouri	9
Brazil	1	Nebraska	1
Colorado	22	New Jersey	6
Connecticut	9	New York	29
Georgia	1	North Dakota	1
Illinois	28	Ohio	19
Indiana	15	Oklahoma	12
Iowa	26	Oregon	4
Kansas	9	Pennsylvania	7
Louisiana	1	Rhode Island	2
Maine	1	Utah	1
Maryland	2	Vermont	11
Massachusetts	11	W. Virginia	4
Michigan	3	Wisconsin	8
Minnesota	1		

Distribution by Denominations

Baptist Northern	20
Baptist, Seventh Day	1
Baptist, Southern	1
Brethren	1
Brethren, United	1
Christian	3
Congregational	38
Community	1
Disciples	30
Episcopal	3
Evangelical Church	8
Evangelical Synod	5
Friends	2
Lutheran, Augustana Synod	1
Lutheran	3
Mennonite	1
Methodist Episcopal	58
Methodist Episcopal, German	1
Methodist Episcopal, South	3
Presbyterian, U. S. A.	47
Presbyterian, United	2
Methodist Protestant	1
Reformed, U. S.	10
Reformed in America	4
Universalist	1

Contribution to Student Scholarship Fund

	Cash	Pledges
Geneva Glen, Colo.	$ 43.15	$25.00
Lake Geneva, Wis.	77.10	20.00
Lake Winnipesaukee, N. H.	53.56	51.00
Total	$173.81	$96.00

Dates for International Leadership Schools and Older Boys and Older Girls Camp Conferences, 1927

GENEVA GLEN, COLORADO

Older Girls Camp Conference	July 12—July 25
Leadership School	July 25—Aug. 6
Older Boys Camp Conference	Aug. 16—Aug. 29

LAKE GENEVA, WISCONSIN

Leadership School	July 25—Aug. 6
Older Girls Camp Conference	Aug. 9—Aug. 22
Older Boys Camp Conference	Aug. 22—Sept. 3

LAKE WINNIPESAUKEE, NEW HAMPSHIRE

Older Girls Camp Conference	July 26—Aug. 8
Leadership School	Aug. 8—Aug. 20
Older Boys Camp Conference	Aug. 23—Sept. 5

Conference of Fine Arts in Religion

THE second Conference of Fine Arts was conducted by the Council at Lake Geneva, August 6-8, and directed by Professor H. Augustine Smith, of Boston University. He was ably assisted by Albert Cotsworth, Art Critic of Music News, and Mrs. H. Augustine Smith. The Conference came immediately at the close of the school and was attended by many of the students, the total registration being two hundred fifty-eight. The art collection of Professor Smith was on exhibit several hours daily, and under the guidance of Mr. Cotsworth famous pictures of ancient and modern times took on new and vital significance. During the three days, from fifteen to eighteen hours were devoted to the interpretation of the significance, materials, methods, and programs of worship; congregational and hymn singing; instrumental and vocal music; and the uses and values of religious dramatizations for all occasions in the church and church school. The Conference of Fine Arts has become a great enrichment feature of the school at Lake Geneva, and its influence is being felt in scores of churches in the middle west.

Dates and Plans for Next Summer

DATES of the schools for the summer of 1927 have been fixed as follows:

Geneva Glen, Colo.....July 25-Aug. 6
Lake Geneva, Wis.....July 25-Aug. 6
Lake Winnipesaukee, N. H.....August 8-20

The increasing number of professional workers who attend the leadership schools has indicated very clearly the need for courses of graduate grade. One graduate course was offered at Lake Geneva last summer. It met with such distinct success that the entire student body voted to request the Council to make a larger provision for work of this grade. Some of the best specialists in the country are already being solicited to offer courses of graduate value. These should appeal particularly to those who are filling full time positions in religious education and who want to fellowship with comrades of a common cause throughout the country. The courses will be conducted as seminars with a maximum of emphasis placed upon individual research, group discussion, and creative thinking.

Laboratory School

ONE OF the distinct features to be provided next summer will be a Laboratory School of Religious Education, which will be conducted in conjunction with the school at Lake Geneva. Special arrangements have been made for use of school facilities at Williams Bay and we are assured of the cooperation of both the public schools and the church schools. Children will be taught in their normal situations and typical problems which emerge will be diagnosed and solved by our students under expert educational supervision. Leadership training must be subjected to the acid test of function. The actual solution of crucial moral and religious difficulties, and not merely the accumulation of facts or even skills, is the criterion of successful teaching. The laboratory school will be a regular part of our leadership training process at Lake Geneva next summer, and those who register for certain courses will be expected to spend a prescribed amount of time in practice teaching under supervision.

CONCERNING STATE AND PROVINCIAL COUNCILS

By Robert Davids*

Field Technic in the Process

THERE is need for a technic in the field development of cooperative religious education just as truly as there is in curriculum building or in the class room. One cannot imagine for a moment any adequate provision for cooperative Protestant advance in religious education until the state-craft of cooperation and the tactics of allied effort have been learned.

That there is not as yet such a technic is evident. There was something of the sort which had reached a high degree of development under an older theory of cooperation. With the gradual abandonment of that theory the old technic is gradually becoming obsolete and is either breaking down or changing to fit the new conditions. The genius of the new cooperation is so unlike the old that it has necessitated a radically different field method.

The theory now is that a truly cooperative system of religious education cannot be brought into successful operation by an association of individuals, however highminded and influential. Only as the organized Protestant forces make and administer that system themselves, all the way from the community units to the continent-wide agency, can the cooperative expression of the existing religious bodies be effected.

This new and prevailing theory, which has evidently come to stay, invalidates much of the old technic and compels a new one. Just what the new technic will be no one can possibly know until it takes more definite shape. However, we may venture to state some of the problems which emerge.

*Director Organization and Promotion, International Council of Religious Education.

The "New Learning"

FIRST, we must *learn to work together*. Any one who has worked with human stuff knows how hard it is for even very capable and well-intentioned people to do things together. The more capable and conscientious the people, the more difficult such a social process is apt to be. Yet every successful football coach faces that problem and has learned how to solve it.

Second, we must *learn to work out our program together*. The very nature of the situation makes superimposition impossible. Those essential to our cause will hardly accept and certainly not support very thoroughly any program not their very own. In the judgment of the writer the two great strokes of genius in the International Council are in its genuinely representative character and in the production of its program through an educational committee ever sensitive to the advisory sections of the Council. Surely something as organically vital must develop in state and provincial circles.

Third, we must *learn how to carry out that program together*. This is one of the most baffling phases of all with its peculiar problems differing as those of the artisan differ from those of the architect.

Fourth, we must *learn to carry loads together*. Anyone familiar with timber yards knows that there is more to carrying a heavy beam than simply lifting on one end of the handle of the two-man timber hooks. Visiting a famous private camp for boys recently it was explained how carefully those softened by city life were being toughened, little by little, by an increasingly heavy schedule until completely inured to out-door life and sports. And Protestant Christianity will learn after awhile to carry easily the burdens, financial and otherwise, that are crushing a heroic few right now.

Leadership in cooperative religious education must teach us how to do these things. Not by first hand contact, perhaps, but by the capture and development of an intermediary leadership, professional and otherwise, which will function efficiently in crucial relationships and in the ultimate community unit. One of the greatest values in our present cooperative activities is the "project" value by which we should learn the required technic. Leaders in the field doubtless sense this and are watching and directing their activities for both service and project values. They are worth all they cost if we shall have learned to do in the doing.

Who Shall Develop Field Technic?

THERE can hardly be any other answer to this question than that the field workers in our state and provincial councils must develop their own methodology. The wisest of our leaders cannot do it. They can discover principles for us and set up goals and standards in a measure for us, but it must be the field leaders who shall give us the new and better field tactics

Summer Studies in Technic

INTERESTING discussions of these problems have been conducted on a wide scale this past summer. In the three International Leadership Schools there were classes in "Councils of Religious Education." The enrollment was quite representative, county, city, state, and denominational officers and executives participating. Almost every type of field condition had a hearing. The discussion leaders were of widely different backgrounds; one of public life and school associations; another of long and successful leadership in state work; and the third of a number of years of denominational field leadership. The class methods guaranteed the freest of discussion. One class was organized in seminar fashion by which every member selected a major problem in field work and in cooperation with another brought in his findings, discussing his problem with the instructor and in the class. Such topics as, "The County Convention," "Financing the State Program," "The Function of the State Council," "Organization of a State Council," "State Council Relationships," "The Rural Program," "The City Council," and others were studied and some very earnest and thoughtful work done. Some genuine contributions were made, it is gratifying to say.

Conclusions Reached

TO ONE who must have answers as indisputable and immediate as those of an adding machine, the conclusions reached in these class groups would be disappointing. Very few definite and tested solutions were offered. Things are happening too fast to permit careful analysis or dependable prophecy as yet. Yet the search is on, devotedly, patiently and so many different approaches are being made that a year from now our data will be much more complete and reliable.

The Triangle Gazer

AS THE crystal gazer bends over the crystal ball seeking in its depths the key to mysteries, so the writer ventures to gaze at a triangle within which is held, he believes, the success of state and provincial councils of religious education. The three sides are:

1. *Denominational Enlistment.* When a state council becomes the cooperative agency of the denominational bodies within the state, as the International Council is of the national bodies, it will have a solid basis and an enticing future as it can have in no other way. We will do well, therefore, to master denominational traditions, policies, and procedures and to discover the keys to the doors of a hearty denominational participation.

2. *Community Discovery and Development.* The sociological conditions on which our programs depend must have our attention and a study that they have not yet had. The organization of natural communities to carry on their religious education will some day be the chief promotional activity of state councils and very possibly may require two types of specialists, one for cities and the other for town and county communities.

3. *Leadership Discovery and Development.* We can think of a state organization which is having a hard time right now but which will be riding the wave of success almost before it knows it because it is reaching thousands of young people with its training program who will in a very short time create a new morale throughout the state.

It is presumptuous, perhaps, to suggest reading and study along these three lines. However, it would seem that we cannot possibly know too much about them.

THE ETERNAL QUEST

A Christmas Pageant

By Grace Sloan Overton*

(The theme of this dramatic Christmas service is that the highest life is an eternal quest for a better way. Each of the episodes portrays the quest for this better way.)

List of Characters

(In Order of Appearance)

Old Testament Prophet
Mary
Joseph
Shepherds
1. Old
2. Middle-aged
3. Young
Spirit of the Quest
Spirit of Youth
Youth (twelve, more or less)

VOLUNTARY: Offertory (Two Christmas Hymns)—Guilmant and Saint-Saëns.

HYMN.

PRAYER.

TENOR SOLO: "Comfort Ye My People." (From *The Messiah*—Handel.)

Episode I

THE FOREGLEAM

TIME: (*While organ plays "Nicaea" the Old Testament Prophet approaches the platform down center aisle with dignity and reverence, takes his place back center of platform facing audience, and holds place while the choir sings the following:*)

CHOIR: "Holy, Holy, Holy," Heber. (*Tune: "Nicaea."*)

Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to thee;
Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed Trinity.

PROPHET:

"The Spirit of the Lord God is upon me;
Because the Lord hath anointed me to preach good tidings unto the meek;
He hath sent me to bind up the broken-hearted,
To proclaim liberty to the captives,
And the opening of the prison to them that are bound;
To proclaim the acceptable year of the Lord,
And the day of vengeance of our God;
To comfort all that mourn;
To appoint unto them that mourn in Zion,
To give unto them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they might be called trees of righteousness,
The planting of the Lord, that he might be glorified."

CHOIR:

Holy, holy, holy! though the darkness hide thee,
Though the eye of sinful man thy glory may not see;
Only thou art holy; there is none beside thee,
Perfect in power, in love, and purity.

PROPHET:

"The people that walked in darkness have seen a great light, on them that dwelt in the land of deep gloom has the light shined.
Thou hast multiplied gladness, increased joy, they joy before Thee according to the joy in harvest, as men rejoice when they divide the spoil.
For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor Thou hast broken as in the day of Midian.
For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire.
For unto us a child is born, unto us a son is given;
And the government shall be upon his shoulder;
And his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.
Great shall be his government, and of peace there shall be no end, upon the throne of David and upon his kingdom,
To establish it and to uphold it with justice and with righteousness from henceforth even forever.
The zeal of Jehovah of hosts will perform this."

CHOIR:

Holy, holy, holy, Lord God Almighty!

*Instructor Chicago Training School.

All thy works shall praise thy name,
in earth, and sky, and sea;
Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed
Trinity!

PROPHET:

"And there shall come forth a shoot
out of the stock of Jesse, and a
branch out of its roots shall bear
fruit.
And the Spirit of Jehovah shall rest
upon him, the spirit of wisdom and
of understanding,
The spirit of counsel and might, the
spirit of knowledge and fear of
Jehovah.
He shall not judge after the sight of
his eyes, neither decide after the
hearing of his ears;
But with righteousness shall he judge
the poor, and decide with equity for
the meek of the earth;
And he shall smite the tyrant with the
rod of his mouth and with the
breath of his lips shall he slay the
wicked.
And righteousness shall be the girdle
of his waist, and faithfulness the
girdle of his loins.
And the wolf shall dwell with the
lamb and the leopard shall lie down
with the kid;
And the calf and the lion and the
fatling together; and a little child
shall lead them.
And the cow and the bear shall feed,
their young ones shall lie down
together;
And the lion shall eat straw like the
ox, and the sucking child shall play
on the hole of the asp, and the
weaned child shall put his hand on
the adder's den.
They shall not hurt or destroy in all
My holy mountain, for the earth
shall be full of the knowledge of
Jehovah, as the waters cover the
sea."

CHOIR: "Gloria Patri."

Glory be to the Father, and to the
Son, and to the Holy Ghost;
As it was in the beginning, is now,
and ever shall be, world without
end. Amen.

Or

"Sanctus No. 2."

Holy, Holy, Holy, Lord God of Hosts,
Heaven and Earth are full of thy glory:
Glory be to thee, O Lord, Most High.
Amen, Amen, Amen.

(*As the organ continues to play, the Prophet leaves platform, proceeds down center aisle, and passes out of auditorium.*)

Episode II

FOLLOWERS OF THE STAR.

TIME: The first Christmas.

SOLO: "Magnificat"—Luke 1:46-55.
(The arrangement by Arnold Bax is suggested.)

"My soul doth magnify the Lord and
my spirit hath rejoiced in God my
Saviour.
For he hath regarded the lowliness of
his handmaiden.
For behold, from henceforth all gener-
ations shall call me blessed.

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TITIAN: THE TRIBUTE MONEY

An Interpretation by Mark Denham

They face each other!

The sly, slimy Sadducee, fox of the religionists of his day, crafty but not clever enough to keep out of his own traps. He of the open palm but closed prejudice. A legalist, a trickster trying others, himself on trial.

The serene, soul-searching Christ, loyal to Caesar, but Himself King of kings and Lord of lords. The Master points to the coin but penetrates the character of His cunning questioner. He sees beyond the money in the hand to the motive in the heart, for His calm, discerning look x-rays the mind and motives of all men, then and now. Only the true and the truthful can stand in the white light of His Presence.

For he that is mighty hath magnified me and holy is his name.
And his mercy is on them that fear him throughout all generations.
He hath showed strength with his arm, he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat and hath exalted the humble and meek.
He hath filled the hungry with good things and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel as he promised to our forefathers, Abraham and his seed forever.
Glory be to the Father and to the Son and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen."

(*After solo place manger, out of which a light shines, at left center of platform. While organ plays very softly "Silent Night," Mary takes place seated near, and gazing into manger, but facing audience. Joseph stands just behind her to the left. They hold this tableau while the choir sings with organ.*)

CHOIR:

"Silent night! Holy night!
All is calm, all is bright;
Round yon virgin, mother and child,
Holy infant, so tender and mild,
Sleep in heavenly peace,
Sleep in heavenly peace."—*Mohr.*
(*Tune: "Silent Night.*)

MARY:

My soul doth magnify the Lord and my spirit hath rejoiced in God, my Saviour.
For he hath regarded the lowliness of his handmaiden.

JOSEPH:

And his name shall be called *Jesus* for he shall save his people from their sins.

MARY:

My husband, I understand not how these things can be.

JOSEPH:

They are, indeed, as great a mystery to me as to thee. We only know that the angel who appeared unto me in a dream said, "In this Child shall prophecy be fulfilled. He shall be great and shall be called the Son of the Most High. He shall reign over the House of Jacob for ever and of His Kingdom there shall be no end."

MARY: (*Singing.*) A lullaby. ("The Sleep of the Child Jesus"—Geveart, arranged by Engel is suggested.)

JOSEPH:

Bless the Lord, O my soul;
And all that is within me, bless his holy name!

CHOIR: "Hark, the Herald Angels Sing," Charles Wesley. (*Tune: Mendelssohn*)

Hark! the herald angels sing,
"Glory to the newborn King;
Peace on earth, and mercy mild,
God and sinners reconciled!"
Joyful, all ye nations, rise,
Join the triumph of the skies;
With th' angelic host proclaim,
"Christ is born in Bethlehem!"
Hark! the herald angels sing,
"Glory to the newborn King!"

Christ, by highest heaven adored,
Christ, the everlasting Lord!
Come, Desire of nations, come,
Fix in us thy humble home,
Veiled in flesh the Godhead see;
Hail th' Incarnate Deity,
Pleased as man with men to dwell;
Jesus our Emmanuel!
Hark! the herald angels sing,
"Glory to the new-born King!"

Hail the heaven-born Prince of Peace
Hail, the Sun of Righteousness!
Light and life to all he brings,
Risen with healing in his wings;
Mild he lays his glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth;
Hark! the herald angels sing,
"Glory to the newborn King!"

(*Just as choir ceases singing, the Shepherds are heard singing in back of auditorium. They make their procession down center aisle singing.*)

SHEPHERDS: "Hark What Mean Those Holy Voices."—Cawood.
(*Tune: Bethany, English*)

"Hark! what mean those holy voices,
Sweetly sounding through the skies?
Lo! the angelic host rejoices;
Heavenly hallelujahs rise.

"Peace on earth, good will from heaven,
Reaching far as man is found;
Souls redeemed and sins forgiven!
Loud our golden harps shall sound.

"Hasten, mortals, to adore him;
Learn his name, and taste his joy;
Till in heaven ye sing before him,
'Glory be to God most high!'

"Let us learn the wondrous story
Of our great Redeemer's birth
Spread the brightness of his glory,
Till it covers all the earth."

(*They continue singing as they come to platform and group around manger. They leave their gifts of flowers, fruit, and young lamb.*)

YOUNG SHEPHERD: It is even as the angel hath said that we should find the babe wrapped in swaddling clothes and lying in a manger.

OLD SHEPHERD: Israel's king has come in our day. Now are the prophecies fulfilled.

MIDDLE-AGED SHEPHERD: Come, Shepherds, we to our flocks must return and tell the news to waiting ears.

JOSEPH: Peace go with thee.

MARY: Gentle Shepherds, peace.

(*Shepherds leave going down side aisle singing.*)

SHEPHERDS: "Angels From the Realms of Glory"—Montgomery.
(*Tune: Regent Square. First two stanzas.*)

"Angels, from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth;
Come and worship, Come and worship,
Worship Christ, the newborn King.

"Shepherds, in the field abiding,
Watching o'er your flocks by night,
God with man is now residing,
Yonder shines the infant light;
Come and worship, Come and worship,
Worship Christ, the newborn King."

MARY: (*Looking into manger.*) He shall be great, and shall be called the Son of the Most High.

JOSEPH: (*Looking over Mary's shoulder into manger.*) To give knowledge of salvation unto His people; to shine upon them that sit in darkness and the shadow of death; to guide our feet in the way of peace.

(*While Joseph and Mary leave platform, manger is removed.*)

CHOIR: "There's a Song in the Air"—Holland. (*Tune: Christmas Song.*)

Episode III

TODAY'S QUEST

(*The Spirit of the Quest enters down center aisle as organ plays softly and takes place in back center of platform.*)

SPIRIT OF THE QUEST: I am the Spirit of the Quest, of passion for right, of search for God. It was I who led Enoch till men said he walked with God. It was I who companioned with Moses giving more righteous laws. It was I who fired the prophet to demand a better social order. It was I who stirred the questioning mind of the wise man as he pondered God's purposes and tried to help men to right living. I gave voice to the angels whom the shepherds heard. I brooded in the heart of Jesus until His matchless insight pronounced the way of love as the only true way to a higher life. Every Christmas season I walk the ways of earth seeking those whose enthusiasm I may fire for further quest. (*Spirit of Youth enters.*)

SPIRIT OF YOUTH: I am the Spirit of Youth. I live ever young in each new day. I weave the ideal dreams of Youth. I know its passionate search for the better way of life. I know its questions, too. (*Chimes play or, if not available, organ plays softly a few measures of "Silent Night." Spirit of Youth listens. Music ceases.*) 'Tis Christmas,—chimes in church towers; squalor in the slums. Christmas message of good-will; business competition, factional strife, class discrimination, race hatred, international intrigue. Christmas in such a world, —what can it mean to discerning youth? (*Turns to Spirit of the Quest.*) Ah, Spirit of the Quest, you are no stranger to me. (*Spirit of the Quest comes toward Spirit of Youth with poise, dignity, and confidence.*) You move with such supreme confidence, you live so close to the heart of God, perhaps you can answer Youth's questions.

SPIRIT OF THE QUEST: Gladly! Thrice gladly, for I know the youth who ask them. The youth of all ages have entertained me, though some unawares. Youth's clear eyes see the wrongs of earth, the flaws in Christian living, that so nearly throttle the Christmas carols in their throats. Did they not see them they could but be poor, blind followers of the King.

SPIRIT OF YOUTH: Has the Christmas spirit come then into the world but to mock us? Has Christianity, then, failed?

SPIRIT OF THE QUEST: Nay, Youth, nay. These moral evils only point to the incompleteness of man's spiritual mastery. They mark out the never ending creative work still to be done. It is well that Youth should see them in all their ugliness. (*Organist begins playing softly "Silent Night" and continues playing while Spirit of the Quest speaks. Spirit of the Quest pauses long enough, before continuing, to hear music and to feel it.*) 'Tis Christmas, —a birthday. Birthday of Jesus, normal, eager-minded Child; thoughtful, questioning loyal Youth; moral

Hero, spiritual Genius, Son of God! (*Music ceases. The Spirit of Youth has listened with eagerness and rapt attention.*)

SPIRIT OF YOUTH: O Spirit of the Quest, did you walk with Him, too? Did you fire His imagination? Did you urge Him on to make further quest in spiritual adventure?

SPIRIT OF THE QUEST: Yes, O Youth. With genuine reverence He observed most of the social and religious forms of His people. He spoke in the tongue and thought in the terms of His own day. But His restless search for the right,—God's will,—made Him the Supreme creative moral Leader of all the ages. Men do well to celebrate His birth,—He who followed God in using His own moral judgment, who dared to disobey the law, who created new rules of right in place of the old.

SPIRIT OF YOUTH: Jesus dared! He dared to be different. He dared to think for Himself! He declared His freedom.

SPIRIT OF THE QUEST: Yes, Youth,—Jesus dared! Not for the sake of being different, but as a searcher for right, who had found God's will, He could say, "Ye have heard it said by them of old time" thus and so, "but I say unto you" something new, something meeting today's need rather than yesterday's.

SPIRIT OF YOUTH: Then Christmas has its own peculiar meaning,—the birth of a new world order.

SPIRIT OF THE QUEST: Yes, and at Christmas time I seek the eager hearts of the keen-visioned who appreciate that Jesus announced a new way of life for His own day. Among these are those rare souls who see that following Jesus means quest of the highest right for their own day. In these minds I have my continuing life. For them Christmas has a real meaning.

SPIRIT OF YOUTH: Wondrous Spirit, the heart of youth will glow at your appeal. You speak a language youth can understand. If youth the world around could hear you, we would have a League of Youth of every race and color, all searchers for the will of God, of the order of the prophets, followers of the Christ, all working for a better world. (*Pauses.*) Listen!

(*Organ plays "Lead On, O King Eternal," Tune: Lancashire. Procession of Youth starts from rear of church and proceeds down center aisle while music continues. Youth may represent different nations, pilgrims, or just the youth of the church. They take their places alternating on either side of platform.*)

SPIRIT OF YOUTH: Here is youth. Serious, questioning, idealistic, seeking moral leadership,—such youth has ever been and is. (*Taking place with group.*) But youth of today, better trained, more intelligent as to life, product of the present complex, scientific age,—such *we* are.

ONE OF YOUTH: (*Stepping out of group.*) We are tired of dogmas but we want to know how to live aright.

ANOTHER: We are weary of theological discussion but we would like to know about folks.

ANOTHER: We cannot think the highest life means only singing hymns and offering prayers under direction. We think it must mean also highest business ethics and lofty professional ethics even in religious institutions.

ANOTHER: It is today's world that stares us in the face, *not* the world that produced the morality and religion taught us. If the church tells us to live in this world by laws made for wandering tented tribes we are tempted to cynicism.

SPIRIT OF YOUTH: But you, Spirit of the Quest, have the secret youth needs. For you life is a task, a strife against wrong, a growing knowledge of God, creation of a higher morality. The building of a *better* world. (*Christmas chimes are heard or organ playing softly.*)

SPIRIT OF THE QUEST: Come, youth. Christmas chimes are ringing messages of peace; but your heart knows *lasting* peace is bought by self-restraint and unselfish sharing. The music tells us of good will, but good will comes only of righteousness. The Christmas carols tell us of joy; joy is the fruit of love. Come then,—to be *creators* of the better world. The Father worked hitherto; then Jesus worked. Jesus worked hitherto; now you must work. Yours to make Christianity a purer faith; yours to make the church a better instrument; yours to make the world more nearly the Kingdom of God; yours to put the name of Jesus above every name!

SPIRIT OF YOUTH: (*Addressing Spirit of the Quest, Youth lifting joined hands.*) Ours is the E-t-e-r-n-a-l Q-u-e-s-t!

(*Youth remain on platform while singing first stanza of "O Little Town of Bethlehem," Brooks. Tune: St Louis.*)

CHOIR AND YOUTH:

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight.

(*Recessional beginning with second stanza. Order of recessional: Spirit of Youth, Youth two by two, Spirit of the Quest.*)

For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O Morning stars, together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth!

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel! Amen.

VOICE: (*Off platform, after recessional, just as the last notes die away, chanting.*) Glory to God in the highest and on earth peace, good will toward men.

CHOIR: (*Responding*) Amen.

Or

(*Instead of Voice, Choir may sing "Gloria Patri."*)

CHOIR:

Glory be to the Father, and to the Son, and to the Holy Ghost;

White Gifts for the King

"WHITE Gifts for the King," a Christmas giving service with living pictures and candle lighting service, written by Florence E. Wolcott and published by Meigs Publishing Company, Indianapolis, Ind., is marked by its simplicity, beauty, and reverence. It can be used in a large church, or can be adapted for use in the small and medium size school, and in denominational or union school with equal effectiveness. Any church school which desires to deepen the spiritual life of its members and, at the same time, express its love and worship of the Baby Jesus, the King of kings, will do well to examine this service.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Amen.

Directions for Production

IT IS MUCH to be desired that this be a service of devout worship throughout. Its beauty and effectiveness will depend upon the spirit in which it is given and upon the precision and smoothness with which the service moves. The most careful planning is necessary. Each participant should be made to feel that he is an integral part of the production. He should understand his contribution and just why and when it is made.

Equipment

ELABORATE physical equipment is not needed. The action of all the episodes may take place behind the chancel without scenery or curtains.

The only properties needed are a manger which may be made of rustic sticks crossed in this fashion:

This should be filled with straw in which is concealed a blue electric light so placed as to reflect light on Mary's face. Also a small elevated platform is needed for the Spirit of the Quest.

Lighting

THE presentation will be more effective if the auditorium lights may be turned off. However, this is not a necessary requirement.

If a lantern is available, colored slides may be used for producing color effects. The lighting should be tried out before the production in order to observe the effects on the various costumes. A red on a green costume, for example, would produce a disappointing grey.

Costumes

Prophet: Study any good pictures representing the Old Testament Prophet. Tissot has a number of good ones in color. His pictures are very accurate, both as to line and color.

Mary: Plain tunic and Madonna veil. Tunic red, veil blue, or tunic blue and veil white. The first color combination makes a richer picture.

Joseph: An unbleached muslin tunic; an abba made of brown burlap, a headdress of either striped or plain material.

Shepherds: Tunics made of coarse material (burlap is inexpensive) corded at waist. The old shepherd may have a mantle headdress; the middle aged a closer fitting one; and the younger one may be bareheaded. Each of them carries a staff.

Spirit of the Quest: If a woman, can be dressed in a red Grecian robe girded with gold cord. If a man, a long tunic of unbleached muslin with red cape of sateen or velvet lined with deep gold in the same material made with long lines to give height and dignity to the figure. May carry a pastoral staff or a chalice as a symbol.

Spirit of Youth: If a young woman, a Grecian robe made of a soft shade of green cheese cloth. If a young man, an unbleached muslin tunic corded at waist with green cord.

Youth: If representing nations, in national dress; if pilgrims, in white tunics corded at waist, with bare heads; or if young people of the church, the young women in light dresses and the young men in dark suits.

Music

THE MUSIC is an integral part of the service. The organist, choir, and soloists should have their cues well in hand and be as prompt in making their approaches as those who have speaking parts. No time should elapse between the action and the opening notes of the ensuing selection.

A more intense dramatic atmosphere may be created if the choir and soloists are concealed. If this is impossible, they should remain seated and as inconspicuous as possible.

Choice of Cast

THE PROPHET should be a mature man with a rich speaking voice. He speaks his lines with slow tempo, clear diction and with solemnity. During the singing of "Holy, Holy, Holy," he may stand with face turned upward, his hands crossed on his breast or extended heavenward.

Mary should be a young woman who can play the Madonna role with quiet dignity and sing a lullaby creditably.

The Spirit of the Quest may be either a man or a woman. In any event, great care must be taken not to make these speeches didactic. Do not preach them. They must be spoken meaningfully—with dignity of confidence and assurance of knowledge and with growing fervor. Remember, this is a symbolic figure.

The Spirit of Youth should present a much more youthful appearance than the Spirit of the Quest. This part may be taken either by a young man or by a young woman. Eagerness, sincere questioning, spontaneity, and honest searching must all be expressed.

PRIMARY PRINCIPLES OF TEACHING

By Margaret M. Clemens*

AN ANCIENT teaching precept recently brought to light contains this pessimistic bit of information, "The natural tendencies of childhood and youth are depraving and sinful. Seek to repress them." Perhaps in actual practice we still fail sometimes to break away from such a viewpoint, even though in theory we laugh at the idea. Certainly we are all ready to agree that these natural tendencies that come to us through inheritance are a force with which education must reckon. They are the earliest spurs to conduct in childhood. They furnish the motive power that urges us on to action.

This motive power is the very force by which we build character. We know by the rules of habit formation that a thing done over and over again becomes increasingly easy and more natural to do. And we can go further and say, according to Thorndyke's Law of Effect, that the tendencies we are going to repeat and build into our characters are those which are satisfying in their effect. The converse of this is quite as true; that is, those tendencies which do not appeal to us and thus are unsatisfying in their result are much less likely to be repeated and so have less chance of becoming part of our character.

* * *

ALL this has a direct bearing on our work as primary teachers, for it is clear that much of our effectiveness in teaching depends upon our ability to make a wise use of these natural tendencies as the motive power in learning. We must make learning happy and pleasant. We must understand and be able to appeal to curiosity and imitation, to play and the desire to do things, and to the many other native impulses of the child. Instead of regarding them as intrinsically evil we now realize that such a native equipment is God-given to help in the task of developing character.

A teacher cannot teach, with any assurance of success, lessons which have no appeal to children. Interest is a vital factor. This makes our teaching task at once more difficult and more challenging. If the children are not interested it is the fault either of the teacher or the lesson, and it becomes the teacher's task to remedy the situation. By calling upon some of the children's natural tendencies interest is aroused, and they learn more readily, not because the task has been made easier but because it has been made more appealing.

For example, let us consider the problem of memorization. According to our principles, rote memory work will have little real value. And is it not so? We ask our children to memorize an alphabet of chosen Scripture

*Assistant Children's Editor, American Baptist Publication Society, Phila.

American Education Week

Nov. 7-13

A Permanent National Institution for the Welfare of Public Education and the Improvement of American Citizenship

SUNDAY, NOVEMBER 7, 1926

For God and Country Day

Laws without the support of individual morality are powerless

1. Education in the home.
2. Education in the school.
3. Education in the church.

(This Journal suggests ministers preach on "Religious Education in the Home, the Church and the Community.")

MONDAY, NOVEMBER 8, 1926

Constitutional Rights Day

Liberty is not the right of one, but of all.—Herbert Spencer

1. Every personal right implies a reciprocal obligation to respect the same right for others.
2. Liberty which does not consider the public welfare is license.
3. A demand for personal liberty which is not prefaced by a pledge of service to the cause of liberty is selfish and unreasonable.

TUESDAY, NOVEMBER 9, 1926

Patriotism Day

Patriotism: a fulfilment of individual obligations to the community, state, and nation in peace or in war; a wholesome respect for the symbols of the commonwealth; and a will to defend the principles of liberty, equality, justice, and tolerance which actuated our forefathers to found it.

WEDNESDAY, NOVEMBER 10, 1926

Equal Opportunity Day

Make democracy safe for the world through universal education

1. The adequate education of youth is one of the few paramount duties of an enlightened government.
2. An illiterate adult is not a disgrace to himself but to his educated fellow-citizens.
3. There is no Americanization, in the true sense of the word, which does not educate the immigrant to meet the problems of everyday American life.

THURSDAY, NOVEMBER 11, 1926

Armistic Day

Peace with Honor and Security

FRIDAY, NOVEMBER 12, 1926

Know Your School Day

Courses of study and methods of instruction are the business of teachers; but the ideals, aims, and particularly the needs of education are the business of every citizen.

1. The school must be kept abreast of science and invention.
2. A little invested in education saves much expended on poverty, disease, and crime.

SATURDAY, NOVEMBER 13, 1926

Community Day

Civic unity makes an efficient community

1. Adequate parks and playgrounds for every community.
2. Increased availability of good books through public libraries.
3. Cultivation of common interests in sports, music, art, and other wholesome fields for the improvement of civic unity.
4. Every schoolhouse a community center.

verses perhaps. We may get Jimmy and Mary so well trained that when we say "A" they will recite dutifully, "A soft answer turneth away wrath," and for "B" we can get the response, "Be ye kind." But because those verses have been learned with no other association, because they have never been applied to the children's own life situations, the chances are ten to one that those verses and their meaning will be farthest from their minds when Jimmy and Mary next get into a quarrel.

In memory work, as in all our teaching, all that we give the primary child must be within his understanding and the background of his experiences. We cannot successfully teach an unrelated truth. Even when we make our selections on this basis we must bear in mind that we must interpret all we teach to insure its being meaningful and we must remember that the primary child lives in a concrete world and cannot reason from concrete to abstract.

* * *

THE primary child learns through his senses. With every sense alert he investigates his surroundings, looking, listening, touching, tasting, asking questions, as he becomes acquainted with his broadening world. To a great extent in the past we have depended on the sense of hearing alone in our teaching disregarding the opportunities open to us through visual education and through having the child himself do things.

Formerly we divided learning into two processes, impression and expression. We thought our duty lay first in pouring the necessary information into the child, and then in drawing out from him a desired response. But more and more clearly we are understanding that we can make no such hard and fast separation. In fact, children are not definitely effectively learning unless they are active and that implies expression on their part throughout the process.

So we have come to substitute a new phrase, more comprehensive and correct in its terminology—learning through activity. Our task of course is to get our teaching over into the life of the child. How much more logical then it is for us to start with the child himself, his problems and needs, and build up our lessons accordingly, rather than seeking to fit the child to the material selected. Children's lives are not simple; rather they are decidedly complex. And in order to give them the sort of religion that is going to help them in their daily living the teacher must know the experiences of her children.

All this implies that no teacher's text or quarterly is to be followed slavishly in our teaching. In the first place, any lessons are apt to be too general; no lesson writer can adapt them exactly to the needs of our particular group. Perhaps, too, in our ardor to include all the material that is given us we attempt to teach too much. It would be better to teach less and teach it well. If our children need a particular lesson at a particular time we should feel free so to plan our work, even at the sacrifice of omitting a scheduled lesson.

* * *

WE as primary teachers should not be satisfied with a knowledge of the methods and materials to be used in our department alone. We need a larger vision of our task, and if we are to make an understanding, consistent contribution to the child's development while he is with us surely we need to know something of what the child has been and how he has been taught before he reaches us, and to what he is going when he leaves us. The transition between the informality of the beginners' group and the formality of the primary department has been particularly abrupt. In our organization and teaching we should seek to make this step more natural.

Not only do we need to be aware of what other church-school departments

are doing, but especially is it important that we keep in touch with the public school. Nothing could be much more helpful to the primary teacher than an occasional day of visiting in the public school grades where her children spend so much of their time. We may receive many revelations there as to the training the children are receiving in such things as story telling and dramatization, the emphasis put upon what is good in art and literature and music, their broadening acquaintance with other world children, their growing ability in mastering the mechanics of reading and writing. With the progress that is being made by the public schools ever presenting to us its challenge, we need to keep constantly alert ourselves if we would not fall behind and thus lose even the respect of the children.

No longer can we depend upon the inspiration of the hour to perform successfully our teaching task in the church school. It is a task that calls for the best that is in us, of training and knowledge and skill. But important as training is even that can never supplant Christian character and personality. In all our emphasis on scientific methods and training, we acknowledge that the most fundamental principle for a primary teacher to follow is that she shall seek to develop in herself and in her children true Christ-like character. [*Report of Primary Teachers' Discussion Group, Birmingham Convention.*]

PRIMARY WORSHIP PROGRAMS FOR DECEMBER

By Dorothy Kay Cadwallader*

Theme for December: Giving to Others—Service

First Sunday

CALL TO WORSHIP: "It Came Upon the Midnight Clear."
HYMN: "O Little Town of Bethlehem."
GASCON CAROL: (*Christmas Carols and Hymns,* Hollis Dann. Am. Book Co.)
or
CHRISTMAS NIGHT: (*Song Stories for the Kindergarten,* by Mildred and Patty Hill. Clayton Summy Co., Chicago.)

"Once within a lowly stable
Where the sheep and oxen lay,
A loving mother laid her baby
In a manger filled with hay.
Mary was the mother there
And the Christ that baby fair."

BIBLE VERSES: Luke 1:26-38, 46-56.
PRAYER SONG: "Lord, Who Lovest Little Children." (*Songs for Little People,* No. 21, Danielson and Conant. The Pilgrim Press, Boston, Mass.)
PRAYER: Thank Thee, for the Christmas time and the baby asleep in the hay. May we think of others this Christmas time and show our love by gifts that we bring. Amen.
OFFERING SERVICE: John 3:16; Matt. 2:11.
OFFERING HYMN: (*Songs for Little People,* No. 90.)
LESSON STUDY:
As a signal for the children to gather around the superintendent, play "It Came Upon the Midnight Clear."
STORY: "What the Stars Saw." (*My Best Book*—The Master Library, p. 215. The Foundation Press Inc., Cleveland, Ohio.)
SONG: "The Friendly Beasts." (No. 37, *Song and Play for Children,* Danielson and Conant. The Pilgrim Press, Boston, Mass.)
HYMN: "The Christmas Manger Hymn," Martin Luther. (*Songs for Little People, No.* 60.)
WALLOON CAROL: "Oh, Come, Little Children." (*Song and Play for Children,* No. 40.)

"Oh, come, little children, and joyfully sing
Of little Lord Jesus, our Saviour and King!
In a manger of Bethlehem once he was born
On a glad Christmas morn,
Little Jesus was born.
Hallelujah! Christ was born."

CLOSING PRAYER: (Play very, very softly "Silent Night" while the prayer is being said.)
Thank Thee for the happiest month of the year. Thank thee for the Christmas carols that tell of the dear Saviour's birth. Help us to think of others this happy Christmas time. Amen.
(Substitutions may be made for any of the songs by using others in *Song and Play for Children,* or *Christmas Carols and Hymns,* by Hollis Dann, Am. Book Co.)

Second Sunday

CALL TO WORSHIP: "Adeste Fideles."
HYMN: "O Little Town of Bethlehem."
GASCON CAROL: (See first Sunday.)
BIBLE VERSES: Luke 2:1-20.
PRAYER SONG: "Lord, Who Lovest Little Children."
PRAYER: Thank Thee, God, for this loving baby sent from his home in heaven above. He came down to show thy children how to help and how to love. Thank Thee, God. Amen.
OFFERING SERVICE AND HYMN: (See first Sunday.)
LESSON STUDY:
Play "Joy to the World" as a signal for the children to gather around the superintendent for the story.
STORY: "The Three Wise Men." (*My Best Book*—The Master Library, p. 221.)
SONG: "The Friendly Beasts."
HYMN: Martin Luther's Manger Hymn. (No. 60, *Songs for Little People.*)
WALLOON CAROL: "Oh, Come Little Children."
CLOSING PRAYER:

"Thanks we give Thee, heavenly Father,
For this day so glad and bright;
Now that evening shadows gather,
Guard us safely through the night;
When the morning wakes in beauty
Waken us to love and duty."
(*My Best Book*—The Master Library.)

Third Sunday

CALL TO WORSHIP: "Silent Night."
HYMN: "O Little Town of Bethlehem."
GASCON CAROL.
BIBLE VERSES: Matt. 2:1-12.
PRAYER SONG: "A Wee Prayer." (*Song and Play for Children,* Danielson and Conant, No. 78.)

"Father in heaven, we pray to Thee
That good children we may be."

PRAYER:

"We thank Thee, heavenly Father
For the blessed baby strong and good
Who helps us do the things we should.
We thank Thee heavenly Father,
Amen."

OFFERING SERVICE: (See first Sunday.)
LESSON STUDY:
Play "Cantique de Noel" to call the children around the superintendent for a story.
STORY: "Why the Chimes Rang," by Raymond Alden, Merrill Co., or "The Golden Cobwebs," by Sara Cone Bryant; *How to Tell Stories to Children,*" Houghton Mifflin Co., or "A Story of the Christ Child" by Elizabeth Harrison—*Dickinson's Children's Book of Christmas Stories,* Doubleday, Page & Co.
HYMN: Martin Luther's Manger Hymn.
WALLOON CAROL: "Oh, Come Little Children."
CLOSING PRAYER: Keep us very close to Thee, all this blessed week, Lord Jesus. Help us to think of others and what we may do for them, and not of ourselves. Help us to be unselfish. Amen.

*Public School Supervisor, Trenton, New Jersey.

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Christmas Sunday

CALL TO WORSHIP: "Adeste Fideles."
HYMN: "Adeste Fideles." (Sung by junior boys and girls.)
HYMN: "O Little Town of Bethlehem." (Sung by a quartette from the primary department.)
GASCON CAROL.
CHRISTMAS NIGHT: (*Song Stories for the Kindergarten.*)
BIBLE: Luke 2:1-20.
PRAYER;, "Christmas Prayer." (From *Prayers for Little Children*, by Lucy W. Peabody. The Central Committee on the United Study of Foreign Missions, West Medford, Mass.)

"Thou didst have a birthday, too,
Long, long ago.
Shepherds heard the angels sing,
And the message they did bring
To all below.

"Wise men came to worship Thee
From lands afar;
Found Thee in a manger low,
Kept from ev'ry unseen foe,
Beneath a star.

"Mother Mary held Thee close,
God's little Son;
Hushed and kept Thee safe and warm.
Prayed that He would shield from harm
Her precious one. Amen."

OFFERING SERVICE: (See first Sunday.)
LESSON STUDY:
Play "Hark, the Herald Angels Sing" as a signal to gather around the superintendent.
STORY: "The Little Friend." (Christmas in Legend and Story—Smith & Hazeltine, Published by Lothrop, Lee and Shepard, Boston, Mass.)
SONG: "The Friendly Beasts."
HYMN: Martin Luther's Manager Hymn
WALLOON CAROL: "Oh, Come Little Children."
BIRTHDAY SERVICE: (Have all children whose birthdays come in December come forward.)
Thank Thee, dear God, for these children born in the Christ Child's birthday month. May they grow more like Him each day of the blessed new year. Amen.
HYMN: "Silent Night."
PRAYER: Now, dear heavenly Father, we ask Thee to accept the gifts we have brought for the little children who today haven't mothers and fathers as we have. May these gifts make this birthday of the little Lord Jesus a happy one for them. May each gift help a little child to know and love Thee better than ever before. Bless these gifts. Amen.
Have children take the gifts to the altar and lay them lovingly and reverently there while the whole school join in singing: "We Three Kings of Orient Are"
(*Christmas Carols and Hymns*).
CLOSING PRAYER: Thank Thee, God, for this happy Christmas day. Thank Thee for the little Lord Jesus. May we grow more and more like Him every day. Amen.

WORLD'S SUNDAY SCHOOL ASSOCIATION NOTES

By Samuel D. Price*

216 Metropolitan Tower, New York City

Eager for Religious Education in India

V. P. MAMMAN, Field Worker of the India Sunday School Union, gives the following closing paragraph in making his annual report.

"Altogether, during the year, fifty-nine places were visited, and thirty-six series of lectures were delivered, besides a considerable number of individual or isolated lectures, sermons, addresses to parents or pupils. I would like particularly to bear witness to the increasing interest shown in religious education of a thorough character by the various Christian bodies I visited. Everywhere the training of teachers for the tasks of religious education was recognized as a matter of primary importance, and expressions of appreciation were freely given. Training schools and theological seminaries are coming more and more to feel the necessity for the inclusion of religious education in their curricula, and in several cases the authorities were desirous of securing such visits as these paid regularly for their institutions. In almost every place there was expressed the keenest interest in the new St. Andrew Teacher Training Institution at Coonoor, and several are proposing to send men and women up for training. In Mannargudi, for instance, most of the college staff are anxious to be accepted for this intensive training, and the principal himself wishes to come to the first school to be held there. It is with a heart full of gratitude to the Lord and with great hopes for the future that I submit this brief report of the work of the year that is almost past."

*Assistant Secretary, World's Sunday School Association.

Convention in Soonchun, Korea

MORE THAN one thousand delegates attended the district Sunday-school convention which was held in Soonchun, located in the southern end of Korea. These delegates paid the usual registration fee and were not merely in the audience. Each session was crowded during the three days' convention. Delegates attended from nearly every church

within two hundred li (sixty-five miles) of Soonchun. An interesting occasion was the parade which was a feature on the last afternoon. This parade was about a mile long and literally encircled the town. It was reported that the good accomplished by this convention will be immeasurable.

Story of the First Sunday School in Brazil

IT WAS on Sunday, the 11th of November, 1855, that Mrs. Kalley (she and her husband, Dr. Robert R. Kalley were the founders of Protestant work in Brazil, arriving from Scotland in 1855) began in Petropolis a children's Sunday school for Bible teaching. Five children of an English family were the first members of the Bible class which continued for many years and produced good and permanent results. Two or three Sundays later Dr. Kalley began a class composed of negroes with whom he conversed about the Scriptures. On Sunday, the 11th of May, 1856, a year after arriving in Brazil, Mrs. Kalley began to teach the children of a small Sunday school, in Portuguese. The records show that on Sunday the 8th of June there were four children present who spoke Portuguese and six who spoke German. The attendance varied considerably according to the weather. When it rained a great deal only a few came "to sing hymns"—a phrase which indicates one of the means used to instruct the little ones. Dr. Kalley continued to teach the class of negroes. One Saturday one of them worked until midnight, hoping to finish a certain piece of work, but he was unable to do so; he kept the Lord's Day, however, and on this account was persecuted.

To the above account, copied from the historical records, is added the following note by Sr. Jose L. F. Braga, Jr., President of the Brazil S. S. Union, and also Vice-President of the World's S. S. Association:

"My mother began to attend this Sunday school in Petropolis, where she was born, in November 1856, at seven years of age. Later Dr. and Mrs. Kalley moved to Rio de Janeiro, and my mother also, where she continued to attend their Sunday school. My mother married and was still a pupil of the school when I was born. She lost, however, only one Sunday in attendance, carrying me to Sunday school in her arms from the second Sunday on. She is still a member of the same Sunday school (First Congregational Church of Rio), being on the roll of the Home Department, since she is unable to attend regularly, on account of her age.

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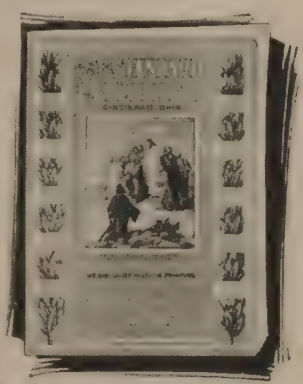

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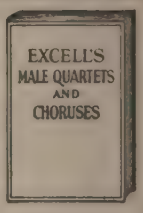

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More and Better Sunday Schools in Latvia

THROUGH the help made possible by the British Committee of the World's Sunday School Association, Sunday-school work has been greatly extended during recent months. Mr. Janis Swars is the newly-appointed Sunday-school missionary to Latvia and much of his time is spent in organizing the field. In four months he conducted eighteen Sunday-school conferences and addressed forty-two meetings of ministers and parents in the interest of more and better schools. Six new schools have been formed meanwhile. The next objective is to develop plans for training the teachers and in this project there is wholehearted cooperation of the different denominations comprising the Latvia Sunday School Union. There is also great need for more Sunday-school literature, including colored pictures which illustrate the various lessons.

Religious Education in New South Wales

THE United Sunday School Convention held in Sydney, Australia, under the auspices of the New South Wales Council of Religious Education was attended by over one thousand. Delegates were present from every part of that state, and represented the Church of England, the Methodist, Presbyterian, Congregational, and Baptist Churches, and also the associated Churches of Christ. The convention brought home to isolated workers the greatness of their common enterprise and each received a larger conception of their individual responsibility.

Different aspects of Sunday-school work were discussed, such as buildings and equipment, grading of pupils, literature and evangelization. The wider scope of its influence was also emphasized as related to the family, the nation, and later development of youth. The greatest difficulty in New South Wales, as in all other countries, is holding the growing adolescents in their teens and bringing them into the fellowship and service of the church. Week-day activities are cultivated through the Boy Scouts, Boys' Brigades, Girl Guides, and similar organizations. At the final rally in the town hall, the Governor, Sir Dudley de Chair, stated that the state had no more valuable asset than our children, and expressed his satisfaction that the churches were making this united effort on their behalf.

RECORD OF RED CROSS SERVICE

BACK OF the Red Cross appeal for membership this year during the Annual Roll Call from November 11th to 25th, is a growing record of nation-wide and international service in the name of the American people.

One of the primary responsibilities of the Red Cross is the disabled veteran, the men still in service, and the families and dependents of both.

In the past year the Red Cross has assisted an average of 83,000 disabled veterans and their families every month; as well as the 224,000 men now in service at home or on foreign tours of duty.

In more than fifty-five disasters which struck the country during the year, the Red Cross was the directing agency of relief, while it served in behalf of the United States in fifteen disasters abroad.

During the same period an average of 835 Red Cross Chapter nurses instructed thousands in public health, including care of the sick in the home; the Red Cross Life Saving service taught 27,000 persons water rescue methods, while 19,000 received instruction in first aid in accidents. Instruction in proper food in its relation to health was given 114,000 children, and 4,000 adults. Thousands of volunteers assisted in all these services. Especially important is the fact that more than sixty per cent of all Braille transcribing of reading material for the blind is done by Red Cross volunteers.

Volunteers in the Motor Corps and other services are daily assisting in Red Cross work. The Motor Corps transports veterans and others from hospitals to entertainments for their benefit; transports relief workers in times of disaster, and assists other Red Cross workers to cover more territory in their rounds.

The Red Cross expended a total of $4,020,000 for service to disabled veterans, men still in service, and the families of both in the past year. The expenditures in this and other services to the country along many separate lines of endeavor, reached a grand total of $11,876,000, for the year ending June 30, 1926.

BOOKS RECEIVED

UILDING FOR RELIGIOUS EDUCATION. By Henry Edward Tralle and George Earnest Merrill. 186 pp. Price $2.00. The Century Company, New York.

PRACTICAL FAITH. By Harold Anson. 194 pp. Price $1.25. The Century Company, New York.

ELIGION AND MORBID MENTAL STATES. By H. I. Schou. 217 pp. Price $1.25. The Century Company, New York.

EORGE HODGES. By Julia Shelley Hodges. 242 pp. Price $2.00. The Century Company, New York.

CURRICULUM OF WORSHIP FOR THE JUNIOR CHURCH SCHOOL. Vol. II. By Edna M. Crandall. 364 pp. Price $2.00. The Century Company, New York.

ARIETIES OF ADOLESCENT EXPERIENCE. By E. Leigh Mudge. 134 pp. Price $1.75. The Century Company, New York.

BUSINESS AND THE CHURCH. Edited by Jerome Davis. 383 pp. Price $2.50. The Century Company, New York.

PATRICIA AND THE OTHER GIRLS. By Marguerite Murphy. 320 pp. Price $1.50. Lothrop, Lee, and Shepard Company, Boston.

WHEN I WAS A GIRL IN SWEDEN. By Anna-Mia Hertzman. 158 pp. Price $1.25. Lothrop, Lee and Shepard Company, Boston.

HISTORY'S MOST FAMOUS WORDS. By Mrs. Chetwood Smith. 400 pp. Price $2.50. Lothrop, Lee, and Shepard Company, Boston.

ON LAND AND SEA WITH CAESAR. By R. F. Wells. 326 pp. Lothrop, Lee, and Shepard Company, Boston.

WHAT ROSALIE DARE WON. By Amy Brooks. 244 pp. Price $1.25. Lothrop, Lee, and Shepard Company, Boston.

RELIGION IN THE MAKING. By Alfred North Whitehead. 160 pp. Price $1.50. The Macmillan Company, New York.

A FAITH FOR THE NEW GENERATION. By James Gordon Gilkey. 159 pp. Price $1.75. The Macmillan Company, New York.

BIBLE DRAMAS IN THE PULPIT. By Perry J. Stackhouse. 153 pp. Price $1.25. The Judson Press, Philadelphia.

FOREST FRIENDS. By H. R. Evans. 218 pp. Price $1.50. The Judson Press, Philadelphia.

THE BRIGHTENING CLOUD. By Russell H. Conwell. 56 pp. Price $1.00. The Judson Press, Phila.

SPIRITUAL ADVENTURING. By Bertha Conde. 171 pp. Price $1.00. Cokesbury Press, Nashville.

CHRISTIAN SONG. Edited by Louis F. Benson. 462 pp. Price $2.00. Presbyterian Board of Christian Education, Philadelphia.

GREY SPRITE, THE SILVER KNIGHT. By Francis E. Park. 22 pp. Lothrop, Lee and Shepard Company, Boston.

(Continued on page 53)

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For ***Special Bulletin*** write Dean John E. Stout, School of Education, Northwestern University, Evanston, Illinois.

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How to Increase your Sunday School
By Harry C. Munro

This is a new book by a well-known editor and specialist in religious education. It is worthy of careful attention.

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The Church Story Hour
By Mildred H. McArdle

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By Eva B. McCallum

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JUNIOR WORSHIP PROGRAMS FOR DECEMBER

By Mary Alice Jones*

Theme for the Month: Good-will

First Sunday

PRELUDE.

CALL TO WORSHIP:

Leader:

The earth is the Lord's, and the fullness thereof;
The world and they that dwell therein.
Let the people praise thee, O Lord;
Let all the people praise thee.

Response:

All people who on earth doth dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, his praise forthtell,
Come ye before him and rejoice.

UNISON PRAYER: The prayer of good-will.

Our Father in heaven, we thank thee that in work and in play, in joy and in sorrow, thou art the friend and companion of us all. When we do wrong and grieve thee, thou art ready to forgive. When we do right, thou art glad. May no hatred or envy dwell in our hearts. Keep our hands from selfish deeds, and our lips from unkind words. Teach us to bring cheer to any who suffer and to share freely with those who are in need. So may we help thee, our Father, to bring peace, good-will, and joy to all thy children. Amen. (From Hartshorne: *Book of Worship in the Church School.*)

HYMN: "Jesus, Thou Divine Companion." (Love Divine, 8, 7, 8, 7, D.)

Jesus, thou divine Companion,
By thy lowly human birth
Thou hast come to join the workers,
Burden-bearers of the earth.
Thou, the Carpenter of Nazareth,
Toiling for thy daily food,
By thy patience and thy courage,
Thou hast taught us toil is good.
Every task, however simple,
Sets the soul that does it free;
Every deed of love and kindness,
Done to man is done to thee.
Jesus, thou divine Companion,
Help us all to work our best;
Bless us in our daily labor,
Lead us to our Sabbath rest.

SCRIPTURE: Luke 6:27-35.

Recall familiar incidents in the life of Jesus when he showed good-will to the stranger, the outcast, the diseased.

HYMN: "I Would Be True."

PRAYER.

OFFERING:

Presentation of offering

Offering prayer hymn.

Bless Thou the gifts our hands have bro't;
Bless Thou the works our hearts have planned;
Ours is the will, the tho't;
The rest, O God, is in Thy hand.

RECESSIONAL.

*Editor, Sunday School Board Methodist Episcopal Church South, Nashville, Tenn.

Second Sunday

PRELUDE.

CALL TO WORSHIP:

Leader:

The Lord hath done great things for us. Whereof we are glad.

Response: (*To be sung.*)

Enter into his gates with thanksgiving.
And into his courts with praise;
Be thankful unto him, and bless his name;
For the Lord is good.

HYMN: "I Heard the Bells on Christmas Day." (Waltham L. M.)

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good-will to men.

I thought how, as the day had come,
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, good-will to men,

And in despair I bowed my head:
"There is no peace on earth," I said
"For hate is strong, and mocks the song
Of peace on earth, good-will to men."

Then pealed the bells more loud and deep:
"God is not dead, nor doth he sleep;
The wrong shall fail, the right prevail,
With peace on earth, good-will to men."

SCRIPTURE: Isaiah 2:2-4.

HYMN: "It Came Upon the Midnight Clear."

PRAYER of praise for the message of good-will which Jesus brought.

OFFERING:

Leader: For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life.

Response: Seeing that God hath so loved us, we ought also to love one another.

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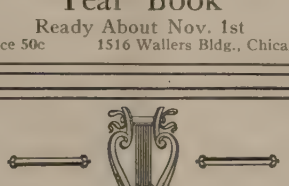

The world is far away:
The fever and the fret,
And all that makes the heart grow gray,
Is out of sight and far away,
Dear Music, while I hear the play
That olden, golden roundelay,
"Remember and forget!"

—HENRY VAN DYKE.

Leader: Whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?

Let us not love with word neither with the tongue; but in deed and truth.

Response: (*To be sung.*)

All things come of thee, O Lord,
And of thine own have we given thee.

RECESSIONAL.

Third Sunday

PRELUDE.

CALL TO WORSHIP:

Children's Choir: "O Come, All Ye Faithful," stanzas 1 and 3.

Response: "Hark the Glad Sound." Nativity C. M.

Hark the glad sound! the Savior comes,
The Savior promised long;
Let every heart prepare a throne,
And every voice a song.

Our glad hosannas, Prince of Peace,
Thy welcome shall proclaim;
And heaven's eternal arches ring
With thy beloved name.

UNISON PRAYER:

O holy child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in;
Be born in us today.

We hear the Christmas angels
Their great, glad tidings tell
O come to us, abide with us,
Our Lord Immanuel.

STORY: The Story of the Shepherds. (Retold from Ben-Hur, Book 1.)

HYMN: "Joy to the World."

PRAYER of thanksgiving for Jesus.

OFFERING:

Leader: (Explains briefly that the offering brought on this Sunday is a birthday gift brought to Jesus.) How may we give gifts to Jesus?

Response: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Leader: (Recalls the specific purpose for which this offering is to be used.)

Presentation of Offering.

Offering Hymn: "Bless Thou the Gifts."

HYMN: "Jesus Shall Reign."

RECESSIONAL.

Fourth Sunday

PRELUDE.

CALL TO WORSHIP
Leader: It is a good thing to give thanks unto the Lord
And to sing praises unto thy name, O Most High.
Response: (*To be sung.*)
I was glad when they said unto me
Let us go into the house of the Lord.
UNISON PRAYER: The Lord's Prayer.
HYMN: "Christians, Lo, The Star Appeareth." (Trust 8, 7, 8, 7.).

Christians, lo, the star appeareth;
Lo, 'tis yet Messiah's day;
Still with tribute treasure laden
Come the wise men on their way.

Where a life is spent in service
Walking where the Master trod,
There is scattered myrrh most fragrant
For the blessed Christ of God.

Whoso bears his brother's burden
Whoso shares another's woe,
Brings his frankincense to Jesus
With the men of long ago.

When we soothe earth's weary children
Tending best the least of them,
'Tis the Lord himself we worship,
Bringing gold to Bethlehem.

Christians, lo, the star appeareth.
Leading still the ancient way;
Christians, onward with your treasure;
It is still Messiah's day.

SCRIPTURE: Romans 15: 1-4, 7.
PRAYER: Closing with prayer response to be sung.

Hear our prayer, O Lord,
Hear our prayer, O Lord,
Incline thine ear to us
And grant us thy peace.

OFFERING:
Presentation of offering.
Prayer of dedication.
HYMN: "In Christ There is no East or West."
RECESSIONAL.

DECEMBER WORSHIP PROGRAMS FOR YOUNG PEOPLE

By Catherine Atkinson Miller*

General Theme: Peace and Good Will

First Sunday: The Prince of Peace Foretold

PRELUDE: "Lord, Thy Glory Fills the Heaven," No. 33, (played joyously.)
LEADER:

"At all times praise the Lord,
His promises are sure.
What if thou doubt?
His steadfast word
Unchanging shall endure."

HYMN: "Praise the Lord, Ye Heavens Adore Him," No. 34. (Sung to music No. 33.)
PRAYER: Our Father God, we thank Thee that through the ages men have trusted Thy promises. We thank Thee for giving to the prophets the vision of the coming of Jesus, the Prince of Peace. We pray that as we are reminded of the faith of the prophets and of the wondrous way in which their prophesies were fulfilled, our faith may be strengthened and our love for Thee deepened. Help us to prove our faith in every act of our lives. We pray in Jesus' name. Amen.
RESPONSE: (*Sung softly by soloist*) No. 39.

I thank Thee, Lord, that thou hast made
Joy to abound,
So many gentle deeds and thoughts
Circling us round,
That in the darkest spot of earth
Some love is found.

I thank Thee, Lord, that thou hast kept
The best in store,
We have enough, yet not too much
To long for more.
A yearning for a deeper peace
Not known before. Amen.

LEADER: Let us recall to our memories the prophesies made by the holy men of Israel, of the coming of Jesus, the Prince of Peace.
FIRST READER: Isaiah the prophet said: "There shall come forth a rod out of the stem of Jesse, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord.
And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end."
SECOND READER: And Zechariah prophesied: "Behold thy king cometh unto thee. He is just and having salvation, and he shall speak peace unto the heathen, and his dominion shall be from sea even to sea and from the river even unto the ends of the earth."
THIRD READER: And the prophet Micah said: "Many nations shall come and say 'Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.' And he shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more."
HYMN: "God is Working His Purpose Out." No. 266. (*First stanza only.*)
FOURTH READER: Not only in Israel did the holy men prophesy of the Prince of Peace. In Persia, hundreds of years before Jesus was born, Zoroaster foretold his birth. And Zoroaster said: "And let them offer unto him gold, for gold is the tribute due to kings, and he shall be indeed king of kings. Myrrh also shall they offer in token of his humanity and frankincense shall they offer in token of his divinity, for he shall be god of gods." Then Zoroaster prophesied that a new star would appear when the Prince was born, and so upon the top of Mount Ararat was built a temple and for generations the followers of Zoroaster, the truth-seeker, kept watch for the star. And the altar-flame which symbolized their faith was kept burning constantly until that time when the star should appear.
HYMN: "Watchman, Tell Us of the Night." No. 231. (*Sung responsively.*)

Second Sunday: "Lo, His Star is Shining!"

PRELUDE: "Joy to the World, the Lord is Come." No. 71.
HYMN: "There's a Beautiful Star." No. 86.
SCRIPTURE: Matthew 2:1-11. (Read in unison.)
PRAYER: Read Hymn 89, "As With Gladness Men of Old," as a prayer, soft piano accompaniment.
HYMN: "The First Noel." No. 77. Stanzas one and two.
DRAMATIC EPISODE. The Shepherds (by four young people in simple costumes).
First Shepherd: (a youth),

"I saw a wonder as I came along;
Out of the sky there dropped a shining song.
I do not know if stars in Heaven have wings;
But look, and listen! there it soars and sings."

Second Shepherd: (an old man),
"My eyes are dazzled, for the light is strong."

The Angel:
"I bring good tidings, shepherds, have no fear;
The Savior of the whole world is come near.
A child is born tonight in Bethlehem
Who brings great joy to all, and most to them
Who are most poor. The King! The King is here!"

First Shepherd:
"Where is his palace? Can we find the way?"

Second Shepherd:
"We have had kings enough. Must we go pay more taxes to a new one?"

The Angel:
"Come and bring
The love of simple hearts unto this king."

Third Shepherd: (a man of middle age)
"I could only bring tears when a child lay."

*Superintendent of Young People's Work, Reformed Church, Philadelphia, Pa.

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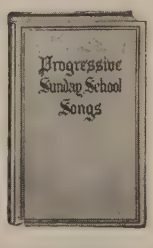

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First Shepherd: (aside),
"Why can he not forget his year-old pain?"

Second Shepherd: (aside),
"Hearts that break slowly will not heal again."

The Angel:
"Good will, good will and peace to all the earth!
Born in a cattle stable, lo! his birth
Is Holy. King of love, he comes to reign."

Third Shepherd:
"When harvests fail and all the sheep are dead,
And little children cry and cry for bread,
Grow tired at last, and sicken, and lie still,
Will any song of peace there and good-will
Help us who watch beside an empty bed?"

First Shepherd:
"I think that when the King of Love is grown,
And hearts of men are loving like his own,
He who has gold will with his brother share;
There will be bread and wine and fire to spare;
For who can love, yet sit and feast alone?"

Second Shepherd:
"Quick! Let us go! These dim old eyes would see
A king who comes in peace and poverty."

First Shepherd:
"I see a hundred white stars drifting down.
They circle yonder over Bethlehem town."

The Angel:
"Glory to God! Good will to men *shall* be!"

Sophie Jewett.

HYMN: "In the Lonely Midnight." No. 75.

LEADER: Piano plays softly "O, Little Town of Bethlehem,"
"Across the ages, Bethlehem!—across all troublous wrong,
Thrilling above our weary hearts, rings still the angelic song;
O Night of Nights in Bethlehem; still turn our hearts to you,
Where in the manger-cradle smiled God's love forever true!
In Bethlehem, across the years, all sorrows are consoled;
Hopes unfulfilled, Earth's bitterest tears, here turn to joy untold!"

Martha Elvira Petters.

HYMN: "O, Little Town of Bethlehem," No. 80.

Third Sunday: "Come to My Heart, Lord Jesus"

PRELUDE: "Holy Night! Peaceful Night."

PRAYER: (*Read by group*), "Lord Jesus, as the glad time of thy birth approaches again we pray that we may take from our hearts everything that would bar thee out,—every little meanness, every selfish thought, every wilful desire. We would have thee as our hearts' dearest guest. We know, our Master, that we can do nothing to make peace on earth a reality until we have thy peace in our own lives. Grant us thy peace, Amen."

HYMN: "O, Child of Lowly Manger Birth." No. 93.

GROUP:
"Except the Christ be born again tonight,
In dreams of all men, saints and sons of shame,
The world will never see his kingdom bright.
Star of all hearts, lead onward thru the night
Past death, black deserts, doubts without a name,
Past hills of shame and mountains of new sin
To that far sky where mystic births begin,
Where dreaming ears the angel-song shall win.
Our Christmas shall be rare at dawning there,
And each shall find his brother fair,
Like a little child within;
All hearts of the earth shall find new birth
And wake, no more to sin."

HYMN: "We Would See Jesus." No. 95.

LEADER: "There was no room in the inn! Let the inn-keeper who was so busy caring for his guests, tell us how he felt when he learned that he had missed being host to the King."

READING: "The Inn That Missed Its Chance." (*May be given in costume.*)
The Landlord speaks: (28 A. D.)

"What could be done? The inn was full of folks
His Honor, Marcus Lucius, and his scribes
Who made the census; honorable men
From farthest Galilee, come hitherward
To be enrolled; high ladies and their lords;
The rich, the rabbis, such a noble throng
As Bethlehem had never seen before,
And may not see again. And there they were
Close herded with their servants, till the Inn
Was like a hive at swarming time and I
Was fairly crazed among them.

Could I know
That *they* were so *important? Just the two,*
No servants, just a workman sort of man,
Leading a donkey, and his wife thereon
Drooping and pale,—I saw them not myself,
My servants must have driven them away;—
But had I seen them,—how was I to know!
Were Inns to welcome stragglers up and down
In all our towns from Beersheba to Dan,
Till He should come? and how were men to know?
There was a sign, they say, a heavenly light
Resplendent; but I had no time for stars.
And there were songs of angels in the air
Out on the hills; but how was I to hear
Amid the thousand clamors of an Inn?

Of course, if I had known them, who they were,
And who was he that should be born that night—
For now I learn that they will make him King,
A second David, who will ransom us
From these Philistine Romans,—who but He
That feeds an army with a loaf of bread,
And if a soldier falls, He touches him,
And up he leaps, uninjured? had I known,
I would have turned the whole Inn upside down,
His Honor, Marcus Lucius, and the rest,
And sent them all to stables, had I known.

So you have seen him, stranger, and perhaps
Again may see him? Prithee say for me
I did not know; and if he comes again
As he will surely come, with a retinue
And banners and an army,—tell my Lord
That all my Inn is his to make amends.
Alas, alas, to miss a chance like that!
This Inn that might be chief among them all,—
The birthplace of the Messiah,—had I known!"

HYMN: "Thou Didst Leave Thy Throne." No. 91.

Fourth Sunday: Youth Must "Speak Peace to the Nations"

PRELUDE: "Ring Out the Old. Ring in the New." No. 223.

HYMN: "It Came Upon a Midnight Clear." No. 74.

LEADER:
"It is said the Bedouins cry on the Syrian hills, a clear
Loud summons to War, and the tribes far distant hearken and hear,
So wondrous rare is the air, so crystal the atmosphere;
Their call is to arms; but One, in the centuries long ago
Spake there for Peace, in tones that were marvellous sweet and low,
And the ages they hear Him yet, and His voice do the nations know.

Richard Barton.

HYMN: "Peace Glory Song." Tune No. 12.

Glory! glory! glory! Hear the angels singing,
Telling to the nations the Prince of Peace is born;
In the East a shining light hope to man is bringing,
See the glad star that ushers in the morn.

Child of blessed promise, growing wiser yearly,
Asking in the temple, and giving earnest heed,
Climbing to the mountain top, seeing life more clearly
Shown by the Father what thy brothers need.

Talking with the people of thy kingdom's meaning,
Teaching thy disciples their enemies to love,
Bidding them seek righteousness, on the Father leaning,
Craving the wisdom given from above.

Grieving for the false ones who would soon betray thee,
Giving e'en thy life blood thy kingdom to fulfill,
Holding high the light of truth, though the scorners slay thee,—
Lo! in our hearts thy spirit liveth still.

Elizabeth Lloyd.

PRAYER:

Make large our hearts with Thine own love,
And make our spirits free,
Our Father, that all barriers
May yield in unity.
Strike out the roots of prejudice
That sever us apart,
Implant Thy growing, gracious love
In every human heart.

Widen the reach our love can make
Until it knows no bound,
Until the peoples of the earth
All in our love are found.
That spirit that was His be ours
Who walked in love's true way,
Share we His task, His kingdom bring,—
The Glorious New Day. Amen.

Caroline Goforth.

RESPONSE: (*Sung softly.*) Tune, "Ancient of Days." No. 32.

"Peace, peace we sing, for men shall love each other,
Hosts shall go forth to bless and not destroy,
For men shall see in every man a brother,
And peace on earth fulfill the angels' joy."

READING: (*One of young people*),
"We are so young! If we should choose today
To loiter on the Self-Road for awhile
What would it matter? Could we hope to cure
The old ills of the world? We, who are young?

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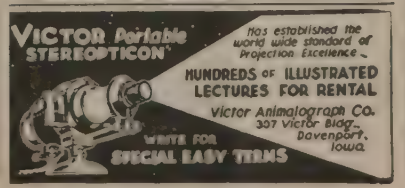
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"(If Thou, O Christ, would turn away thine eyes!)
We are so young! We have a right to play!
This is our play-time, these our hours of mirth!
And yet, above our wilful murmuring
Thy voice, O Christ, sounds ever, sweet and clear—
'I, too, was young. Oh, if ye will not give
Your *youth* to me, then I have come again
Unto my own, and they receive me not.'"

Catherine Atkinson Miller.

HYMN: "Just As I Am, Thine Own to Be." No. 131, (*Stanzas 1 and 2.*)

LEADER: "It is upon a new age that the doors of this new year open for youth. Age has its wisdoms, but it has antipathies, hatreds, fears which it cannot easily overcome and memories which unconsciously color its counsels for the future. By the international commingling which is now increasingly possible, through the intellectual exchanges which are multiplying, by the aid of moving pictures which are bringing the hidden parts of the earth and its strange peoples to the sight and acquaintance of everybody, by the voices which are heard across continents and seas, and by all the forces that are bringing the ends of the earth together, and making the world an economic interdependent unit, the youth of the world will find increasingly that they have more and more in common. American youth, with a further reach for their voices, with mightier facilities for locomotion at their feet, with greater power at their elbows, with more wealth at their command, *ought to take the lead* in trying to bring the youth of all nations into an understanding which will overcome the stupidness and jealousies that may even now, as Barrie said, be leading us 'doddering down some brimstone path.'

The earth needs the charity of youth to heal it, the ardor of youth to stir it, the faith of youth to lead it on. There certainly could never have been such a year for youth in all the past as this new year is for the youth of today."

HYMN: "Ring Out the Old, Ring in the New." No. 223.

All hymns used in these services appear in the *Hymnal for American Youth*, except those quoted; in which cases tunes in the *Hymnal for American Youth* are used.

ABBEY: THE GOLDEN TREE

An Interpretation by Charles Arthur Boyd

MYSTIC and mysterious, in its splendid beauty, this final panel of the "Holy Grail" series makes a fitting climax to a wonderful message.

A "Golden Tree" with symmetry of curving lines, golden leaves, complete, perfect. Galahad kneels; the protecting cloak, no longer needed, has fallen off. In rapt adoration he contemplates the fulfilment of his vision, *the Grail itself*, radiant in crimson and gold.

It is hidden no longer beneath its covering of red samite,—now unveiled. At last he sees it clearly. Angels have come to welcome Galahad to the ranks of those who enter into the fellowship of the victors.

It is an old-time legend, retold with the marvelous artistry of skill and color. But it is more!

It is a beckoning, a call, a *challenge* to youth everywhere and always to "follow the gleam" that leads to the heights of honor and achievement.

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Still, as of old, the unveiled vision is seen at the end of the pathway of struggle and seeking, of strength and purity.

Will youth today see the vision, hear the call, meet the challenge and *follow?*

ADULT WORSHIP PROGRAMS FOR DECEMBER

By Frances Willard Woodall*

heme for the Month: Love and Loyalty

First Sunday: Pledging Our ove and Loyalty to Our Homes

ELUDE: Instrumental.

LL TO WORSHIP:

Leader:

We are come with joy and gladness
Once again, Our God and King,
To recall thy loving kindness,
And our festal hymns to sing.

Response:

With a fresh and strong devotion
Every heart do thou inspire,
That each spark of love may brighten
Into flame of holy fire.

Leader: The Lord is in His holy temple.

Response: Let all the earth keep silence before Him.

AYER.

AYER HYMN: (Sung softly) "Father, Hear the Prayer We offer." (Tune, Carter 8, 7, 8, 7.)**

Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously.

Not forever in green pastures
Do we ask our way to be;
But the steep and rugged pathway
May we tread rejoicingly.

Be our strength in hours of weakness;
In our wand'rings be our guide;
Thro' endeavor, failure, danger,
Father, be thou at our side.

RIPTURE: Joshua 24:1-27. (Read responsively, or by individual.)

YMN: "Saviour, Like a Shepherd Lead Us."

ORSHIP THROUGH OFFERING:

After prayer by leader, have first stanza of "Saviour, Thy Dying Love" sung softly. (Tune "Something for Jesus," 6, 4, 6, 4, 6, 6, 6, 4.)

Saviour! thy dying love
Thou gavest me,
Nor should I aught withold,
Dear Lord, from thee;
In love my soul would bow,
My heart fulfill its vow,
Some offering bring thee now,
Something for thee.

ORT ADDRESS on "Family Worship," or

OEM: "O Happy Home"

appy home, where thou art loved the dearest,
hou loving Friend and Saviour of our race,
d where among the guests there never cometh
ne who can hold such high and honored place!

appy home, where each one serves thee, lowly,
hatever his appointed work may be,
every common task seems great and holy,
hen it is done, O Lord, as unto thee!

appy home, where thou art not forgotten,
hen joy is overflowing, full and free;
appy home, where every wounded spirit
is brought, Physician, Comforter, to thee,—
Until at last, when earth's day is ended
All meet thee in the blessed home above,
From whence thou camest, where thou hast ascended,
Thy everlasting home of peace and love!

Carl J. P. Spitta.

RESPONSIVE SERVICE:

Leader: We believe that unto us God has granted the highest of Christian privileges—the founding of a home.

Response: In recognition of this great privilege, we today pledge anew our love and loyalty to our homes.

Fathers and Mothers: As the founders of these homes, we will strive, to the best of our abilities, to make *our* home a place where God may dwell.

Fathers: As Christian fathers, we will try each day to be wise, generous, courteous, and true in all our dealings; looking always to the one Father for guidance and help.

Mothers: As Christian mothers, we will strive to be patient, loving, unselfish, and just in all our dealings; looking always to the One who yearns over us as a mother yearns for her child.

Fathers and Mothers: Realizing the responsibility placed upon us, we will strive to bring up our children in the fear of the Lord, to know and love Him as the heavenly Father, and to be obedient unto His will.

Leader: The family is the most important religious institution in the life of today. It ranks in influence before the church. Family worship lifts the whole level of family life. I believe the things we have pledged ourselves to do, as Christian fathers and mothers, cannot be accomplished until we have set aside some part of each day for family worship. "Granted that it is harder than ever for families to sit together in a period of religious instruction and expression through worship, nevertheless, if this thing is accepted as God's will, *time will be found* somewhere during the twenty-four hours of every day. Generally speaking, we do what we want to do of the possible things, if we persistently *want to do it.* First things first. The heart of religious education in the home is in the daily use of Scriptures, prayers, and hymns."† Let us lift up our hearts to God, in a few moments of silent prayer, for guidance, and let all who will make a solemn covenant with Him to follow His will in this matter.

PRAYER OF CONSECRATION:

HYMN: "Lord, As We Thy Name Profess." (Tune, St. Bees, 7, 7, 7, 7.)

Lord, as we thy name profess,
May our lives thy love confess;
And in all our praise of thee
May our lips and lives agree.

Make us resolute to do
What thou showest to be true;
Make us hate and shun the ill,
Loyal to thy holy will.

May thy yoke be meekly worn,
May thy cross be bravely borne;
Make us patient, gentle, kind.
Pure in life and heart and mind.

LESSON STUDY.

Second Sunday: Pledging Our Love and Loyalty to Our Church

PRELUDE.

CALL TO WORSHIP:

Leader:

Lord, thy glory fills the heaven:
Earth is with its fullness stored;
Unto thee be glory given,
Holy, holy, holy, Lord!

Response:

With his seraph train before him,
With his holy church below,
Thus conspire we to adore him,
Bid we thus our anthem flow.

HYMN: "Praise the Lord, Ye Heavens Adore Him"

Leader: The Lord is in his holy temple,

Response: Let all the earth keep silence before him.

PRAYER.

PRAYER HYMN: (*Sung softly*) "How Strong and Sweet My Father's Care."

How strong and sweet my Father's care,
That round about me, like the air,
Is with me always, everywhere,
He cares for me.

O keep me ever in thy love,
Dear Father, watching from above;
And let me still thy mercy prove,
And care for me.

SCRIPTURE: Psalm 122.

HYMN: "I love Thy Kingdom, Lord." (*First and second stanzas.*)

SCRIPTURE: Psalm 125.

HYMN: "Jesus, With Thy Church Abide" (Tune, Litany, Hervey's, 7, 7, 7, 6.)

Jesus, with thy church abide,
Be her Saviour, Lord, and Guide,
While on earth her faith is tried:
We beseech thee, hear us.

May she guide the poor and blind,
Seek the lost until she find,
And the broken-hearted bind:
We beseech thee, hear us.

Save her love from growing cold,
Make her watchmen strong and bold,
Fence her round thy peaceful fold:
We beseech thee, hear us.

May her lamp of truth be bright,
Bid her bear aloft its light,
Bring all nations clearer sight;
We beseech thee, hear us.

WORSHIP THROUGH OFFERING:

After prayer by leader, have third stanza of "Saviour, Thy Dying Love" sung softly. (*See first Sunday.*)

All that I am and have,
Thy gifts so free,
Ever in joy or grief,
My Lord, for thee;
And when thy face I see,
My ransomed soul shall be,
Through all eternity,
Something for thee.

TALK: "The Church's Heritage" (*Not more than three minutes*).

Evanston, Ill.

**All hymns are found in the *Hymnal for American Youth.*

†Church-School Leadership, by W. Edward Raffety.

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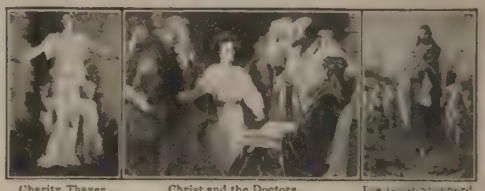

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HYMN: "Faith of Our Fathers, Living Still."

TALK: "The Present Challenge" (*Not more than three minutes*).

HYMN: "Take My Life, and Let it Be."

TALK: "The Church's Future" (*Not more than three minutes*).

HYMN: "O Lord, Thy Benediction Give" (*Tune, Abends. L. M.*)

O Lord, thy benediction give
On all who teach, on all who learn,
That so thy Church may holier live,
And every lamp more brightly burn.

Give those that teach pure hearts and wise,
Faith, hope, and love, all warmed by prayer,
Themselves first training for the skies,
They best will raise their people there.

Give those that learn the willing ear,
The spirit meek, the guileless mind;
Such gifts will make the lowliest here
Far better than a kingdom find.

O bless the shepherd, bless the sheep,
That guide and guided both be one,
One in the faithful watch they keep,
One in the joy of work well done.

LESSON STUDY.

Third Sunday: Pledging Our Love and Loyalty to Our Community

PRELUDE: "O Come, All Ye Faithful."

CALL TO WORSHIP:

Leader: O magnify Jehovah with me, and let us exalt his name together.

Response: I will bless Jehovah at all times: His praise shall continually be in my mouth.

HYMN: "We Praise Thee, O God, Our Redeemer, Creator."

SCRIPTURE: Psalm 33.

Leader: The Lord is in his holy temple.

Response: Let all the earth keep silence before him.

PRAYER.

PRAYER HYMN: "O Son of Man, Thou Madest Known." (*Tune Rachel, L. M.*)

O Son of Man, thou madest known,
Thro' quiet work in shop and home,
The sacredness of common things,
The chance of life that each day brings.

Thou Master Workman, grant us grace
The challenge of our tasks to face;
By loyal scorn of second best,
By effort true to meet each test.

And thus we pray in deed and word,
Thy kingdom come on earth, O Lord;
In work that gives effect to prayer,
Thy purpose for thy world we share.

STORY: "The Toiling of Felix." (Found in the poems of Henry Van Dyke. Have some one who can do it well tell this poem in story form.)

HYMN: "Love Thyself Last."

WORSHIP THROUGH OFFERING: After prayer by the leader, sing softly first and second stanzas of "Master, No Offering Costly and Sweet." (*Tune, Love's Offering, 6, 4, 6, 4, 6, 6, 4.*)

Master, no offering
Costly and sweet,
May we, like Magdalene,
Lay at thy feet;
Yet may love's incense rise,
Sweeter than sacrifice,
Dear Lord, to thee,
Dear Lord, to thee.

Daily our lives would show
Weakness made strong,
Toilsome and gloomy ways,
Brightened with song;
Some deeds of kindness done,
Some souls by patience won,
Dear Lord, to thee,
Dear Lord, to thee.

POEM: "A Parable."

Said Christ, our Lord, "I will go and see
How the men, my brethren, believe in me."
He passed not again through the gate of birth,
But made himself known to the children of earth.

Then said the chief priests, and rulers, and kings,
"Behold, now, the Giver of all good things;
Go to, let us welcome with pomp and state
Him who alone is mighty and great."

With carpets of gold the ground they spread
Wherever the Son of Man should tread.
And in palace-chambers lofty and rare,
They lodged him, and served him with kingly fare.

Great organs surged through arches dim
Their jubilant floods in praise of him;
And in church, and palace, and judgment-hall,
He saw his own image high over all.

But still, wherever his steps they led,
The Lord in sorrow bent down his head,
And from under the heavy foundation-stones,
The Son of Mary heard bitter groans.

And in church and palace, and judgment-hall,
He marked great fissures that rent the wall,
And open wider and yet more wide
As the living foundation heaved and sighed.

"Have ye founded your thrones and altars there
On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the poor?

"With gates of silver and bars of gold
Ye have fenced my sheep from their Father's fold.
I have heard the dropping of their tears
In heaven these eighteen hundred years."

"O Lord and Master, not ours the guilt,
We build but as our fathers built;
Behold thine images, how they stand
Sovereign and sole, through all our land.

Our task is hard,—with sword and flame
To hold thine earth forever the same,
And with sharp crooks of steel to keep
Still, as thou leftest them, thy sheep."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These set he in the midst of them,
And as they drew back their garment-hem,
For fear of defilement, "Lo, here," said he,
"The images ye have made of me!"

—*James Russell Lowell.*

SCRIPTURE: Matt. 25:31-46.
HYMN: "O Master, Let Me Walk With Thee."
LESSON STUDY.

Fourth Sunday: Pledging Our Love and Loyalty to Christ

PRELUDE: "Love Divine, All Love Excelling."
CALL TO WORSHIP:
Leader:

At thy feet, our God and Father,
Who hast blessed us all our days,
We with grateful hearts would gather
To begin the day with praise.

Response:

Jesus, for thy love most tender,
On the cross for sinners shown,
We would praise thee and surrender
All our hearts to be thine own.

SCRIPTURE: Isa. 9:6, 7.
HYMN: "Watchman, Tell Us of the Night."
SCRIPTURE: Isa. 55:1-13.
HYMN: "Brightest and Best of the Sons of the Morning."
SCRIPTURE: Matt. 2:1-11.
HYMN: "Joy to the World! the Lord is Come."
SCRIPTURE: Luke 2:1-14.
HYMN: "Hark! the Herald Angels Sing."
SCRIPTURE: Luke 2:15-20.
SOLO: "Sleep, My Little Jesus."
PRAYER.
PRAYER HYMN: "As With Gladness Men of Old." (*Sung softly.*)
WORSHIP THROUGH OFFERING:
After prayer by the leader, have following hymn sung softly, "I've Found a Friend, O Such a Friend."

I've found a Friend, O such a Friend!
He bled, he die to save me;
And not alone the gift of life,
But his own self he gave me;
Naught that I have my own I call,
I hold it for the Giver;
My heart, my strength, my life, my all,
Are his, and his forever.

SOLO OR QUARTET: "Come Unto Me, Ye Weary."
SCRIPTURE: Matt. 11:25-30.
HYMN: "I Heard the Voice of Jesus Say."
LEADER: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.
HYMN: "O Little Town of Bethlehem."
PRAYER: Of consecration.
LESSON STUDY.

A SUCCESSFUL BUSINESS

By Helena Lorenz Williams*

AN UNDENIABLY successful venture in public service is the Christmas seal sale which is held annually throughout the country and which is again before us. Like all big business enterprises, its growth is due to the commonly prescribed rules for success; namely, vision, hard work, thrift, and giving the public what it wants.

Within twenty years this undertaking, which is the chief support of the national, state, and local tuberculosis associations of the United States, has developed from a $3,000 business to one whose gross receipts in 1925 were approximately $4,900,000. From a tiny hospital for tuberculosis patients in Delaware, which was financed by the first $3,000 in 1907, it has become the means for creating a network of sanatoria, hospitals, open air schools, clinics, and other public health activities that protect the American people against what was once known as the Great White Plague.

*Of the National Tuberculosis Association.

According to the National Tuberculosis Association, the mother of this gigantic movement, the Christmas seal sale finances approximately 1500 state and local organizations besides the national association. The united efforts of these have resulted in the establishment of 700 sanatoria and hospitals, with nearly 70,000 beds for tuberculosis patients; more than 1000 open air schools; nearly 12,000 public health nurses; and over 600 clinics. In addition, children's camps and preventoria, nutrition classes and numerous special campaigns, such as Baby Weeks, Anti-Spitting and Open Window campaigns, are made possible by these little penny stickers.

All but five per cent of seal sale money is spent in the communities where it is raised. The five per cent goes to the national body which acts as a clearing house for information, supplies, leadership, research, and expert service for its affiliated organizations, and for the other allied institutions and agencies.

Altogether, the record of the tuberculosis Christmas seal inspires the confidence and continued patronage of its millions of supporters.

(Continued from page 43.)

A BOY OF OLD QUEBEC. By Orison Robbins. 331 pp. Price $1.75. Lothrop, Lee and Shepard Company, Boston.

INGER JOHANNE'S LIVELY DOINGS. By Dikken Zwilgmeyer, Translated by Emilie Poulsson. 261 pp. Price $1.75. Lothrop, Lee and Shepard Company, Boston.

THE BROWN CASTLE. By Rebecca Rice. 277 pp. Price $1.50. Lothrop, Lee and Shepard Company, Boston.

THE HOUSE THAT RAN AWAY. By Lola Pierce. 257 pp. Price $1.50. Lothrop, Lee and Shepard Company, Boston.

MAKING LIFE COUNT. By William Watkins Reid. 166 pp. Price 75 Cents. The Methodist Book Concern, New York and Cincinnati.

THE UNITY OF FAITH AND KNOWLEDGE. By John A. W. Haas. 251 pp. Price $2.00. The Macmillan Company, New York.

THE NEW MAN AND THE DIVINE SOCIETY. By Richard Roberts. 217 pp. Price $2.00. The Macmillan Company, New York.

AN OUTLINE OF CHRISTIANITY. Volume V. Christianity Today and Tomorrow. 411 pp. Price $5.00. Published by the Bethlehem Publishers. Distributed by Dodd, Mead and Company, N. Y.

Christianity and Modern Thought is the title of Volume IV in the five-volume Series entitled AN OUTLINE OF CHRISTIANITY. The Story of our Civilization. Edited by Bishop Francis J. McConnell. 501 pp. Price $5.00. Dodd, Mead and Company, New York.

The comprehensiveness of this volume is shown by the following main divisions which are treated: Christianity and Science; Christianity and Philosophy; Christianity and Sociology; Christianity and the Arts; Christianity and Criticism; Christianity and Faith. Its authoritativeness is attested by the caliber of the authors who have contributed material; among whom we find Geo. A. Coe, Dean Inge, E. J. Goodspeed, Rufus Jones and sixteen others equally well known. The material is presented in a most readable, vigorous, and fascinating manner.

Christianity Today and Tomorrow is the title of Volume V in this same series. Edited by John H. Finley. 411 pp. Price $5.00.

It is an estimate of our present achievement and a challenge to our further advance, in all the relations of life—the family, the community, the nations, the races, the churches, and the whole field of civilization at large.—*P. H. V.*

BUSINESS AND THE CHURCH. Edited by Jerome Davis. 383 pp. Price $2.50. The Century Company, New York.

Here is a real book with a real message. So different. A vital presentation for the big business men that now are and that now are *in the making*. Every young man in America should read it.

As a contrast to the yearly volume of sermons, *Business and the Church* is a collection of twenty-one articles by outstanding men in industry and labor.

The keynote of the book is "What if business is just as sacred a calling as religion?" It is the first book of its kind ever published in the United States. It will be read by that large and ever increasing public which is interested in social problems and their solution and in the relation of the church to business in modern life.

The editor, Jerome Davis, is a man of wide experience in many countries. Among the contributors are: Henry Ford, Ford Motor Co., Roger Babson, Statistician, William Green, President American Federation of Labor, John D. Rockefeller, Jr., Edward A. Filene, Merchant, and Arthur ("Golden Rule") Nash, President of A. Nash Co.

CHURCH-SCHOOL FOLKS AND FACTS

Ernest Bourner Allen, pastor of Pilgrim Congregational Church, Oak Park, Ill., writes: "I have been pleased to be able to secure quite a number of subscriptions. I regard the JOURNAL as essential to all those who are interested in religious education and, therefore, a magazine which should be in the hands of every pastor, every Sunday-school superintendent, and, so far as possible, every Sunday-school teacher. May you have the amplest success in this great work."

* * *

William C. Bower, for several years Dean of the College of the Bible, Lexington, Ky., has become Professor of Religious Education at the University of Chicago.

* * *

Frank M. McKibben recently finished his graduate studies at the Department of Religious Education at Northwestern University, also his service as Associate Secretary of the Chicago Council of Religious Education and has become the Executive Secretary of the Baltimore Council of Religious Education.

* * *

Samuel Charles Jones has become the new General Secretary of the West Virginia Council of Religious Education.

* * *

The Pasadena Presbyterian Church, of Pasadena, Cal., through its department of religious education, has issued a very attractive booklet entitled "The Story of Our Work." Robert Freeman is the popular pastor, and Blanche Wachob, the very efficient director of religious education. There are forty pages of most interesting description of their very comprehensive, well-planned department of religious education.

* * *

Abner Brown has resigned from the General Secretaryship of the Maryland Council of Religious Education.

* * *

Joseph Carthel has started off well as successor to the Rev. Thomas Ellzey as General Secretary of the Alabama Council of Christian Education.

* * *

R. W. Stennett, formerly Director of Religious Education of the Washington Conference, Methodist Episcopal Church, is now located in the pastorate. His address is 206 Eighth St., Paris, Kentucky.

* * *

E. E. Emme has taken up his work at the newly created Department of Religious Education in Nebraska Wesleyan University. He will also do field work under the direction of the M. E. Board of Education. Chas. J. Lotz has gone from a successful pastorate in Springfield, Illinois, to succeed Mr. Emme as Director of Religious Education in the Wisconsin Conference, M. E. Church. Mr. Lotz' address is 199 East 10th St., Fond du Lac, Wisconsin.

* * *

Hobart W. Hill, formerly Director of Religious Education in Baptist Temple, Charleston, West Virginia, is spending this year in study at Boston University.

* * *

Erwin L. Shaver, formerly field secretary for New England of the Congregational Educational Society, has been elected director of Leadership Training of the Congregational Educational Society.

* * *

Religious educators throughout the country are greatly pleased to know that Professor John E. Stout, formerly in charge of the Department of Religious Education of Northwestern University, has been made Dean of the recently organized School of Education at Northwestern. He is an outstanding educator, well known for his ability as an administrator. He is the author of a number of high grade publications in the field of administration.

* * *

Maud Junkin Baldwin, recently of Boston, formerly Superintendent of Children's Work of the International Sunday School Association, has become special children's worker for the United Lutheran Sunday School Board, Philadelphia.

* * *

George W. Wellburn has been appointed full time Director of Christian Education in Pennsylvania, taking the place of Carl C. Rasmussen.

* * *

George V. Moore, formerly Director of Religious Education of the Christian Church in Kentucky, succeeds W. C. Bower at Transylvania College, as Professor of Religious Education.

* * *

Seldon D. Humphreys, a Yale graduate has been called to Defiance College to inaugurate the Department of Religious Education.

* * *

The Chicago Council of Religious Education has recently put on an intensive leadership training school of two weeks duration, three nights a week, Dr. Norman E. Richardson, Dean.

* * *

Recently Aquilla Lucas, of London, Ontario, passed away at the age of seventy-nine. He was one of the diminishing host of leaders in the old International Sunday School Association ranks. For years he had special interest in Sunday-school work in the West Indies. He attended four of the World's conventions. Mrs. E. W. Halpenny, wife of the General Superintendent of the Michigan Council of Religious Education, is a daughter.

* * *

Elliott Speer, son of Dr. Robert E. Speer, formerly of Lafayette College, has entered upon his duties as new President of the Northfield Schools.

* * *

Frank H. Burt, retiring President of the Y. M. C. A. College, Chicago, has become Director of Religious Education of the Oak Park Baptist Church, with which church he has long been associated as a member.

Cora D. Beattie, recently Superintendent of Young People's work, Colorado Council of Religious Education, has become assistant to Dr. P. R. Hayward, Director of Young People's Work, International Council of Religious Education.

* * *

Friends of Gilbert N. Brink, now of Pomona, Cal., former Executive Secretary of the American Baptist Publication Society, will be glad to know that he is regaining his health.

* * *

The Kansas City Community Training School had more than six hundred enrolled in its classes. It was one of the most successful community schools, having long number of years to its credit.

* * *

Lawrence Little has become successor to E. A. Sexsmith as Executive Secretary of the Board of Young People's Work of the Methodist Protestant Church.

* * *

Mary Stearns has recently been appointed as Director of Religious Education and Young People's work for the Congregational churches of New Hampshire.

* * *

Fred W. Cartwright, for over two years Young People's Superintendent for the Ohio Council of Religious Education, has become Director of Religious Education in Collingwood Avenue Presbyterian Church, Toledo, Ohio.

* * *

Adella Sterrett, formerly of Pennsylvania, is now the Young People's Superintendent of the Cuyahoga County Council of Religious Education, Cleveland, Ohio.

* * *

Roy A. Burkhart, Superintendent of Young People's work for the United Brethren church, has taken a year's leave of absence from his field and office duties for study at Otterbein College, Westerville, Ohio.

* * *

John L. Lobingier, formerly educational director of the United Church at Oberlin, Ohio, has been elected Secretary of Missionary Education of the Congregational Society. Mr. Lobingier is a graduate of New York University, and of Yale and Chicago Theological Seminaries. He is splendidly equipped for the service to which he has been called.

* * *

Lindon Dodson, formerly of New York state, moved during the summer to Cleveland, where he now serves as Director of Religious Education in Plymouth Congregational Church.

* * *

Chas. D. Hendry, formerly Boy's Work Secretary for the Province of Saskatchewan, has given up his work and will take at least a year of study at Union Theological Seminary and Teachers' College in religious education. He has been succeeded by Mr. Gordon Lapp of Ontario, President of the International Young Peoples' Council.

Fred A. Replogle, formerly a high ool teacher who graduated from rthwestern University last spring with M. A. in religious education, became perintendent of Young People's work he State of Michigan on July 15th, uccession to Clarence N. Wright, who ow Director of Religious Education in Jefferson Ave. Presbyterian Church, troit.

Deborah A. Clark, Girls' Work Secretary of the Presbyterian Church, U. S. A., is now Mrs. Deborah Clark Warriner. The wedding took place in August. She will carry on her work with the Presbyterian Board throughout the winter.

* * *

Forrest E. Dudley, recently Boys' Work Secretary for the Methodist Episcopal Church South, is now in the pastorate in Oklahoma.

Rev. Chauncey H. Shamberger, Young Peoples' Superintendent for the Church of the Brethren, has returned to his field and office work after a year of absence studying in religious education at Yale University.

* * *

The New Lt. White Memorial Neighborhood House and religious education center of the Biblical Seminary in New York is meeting a long felt need of that growing institution.

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